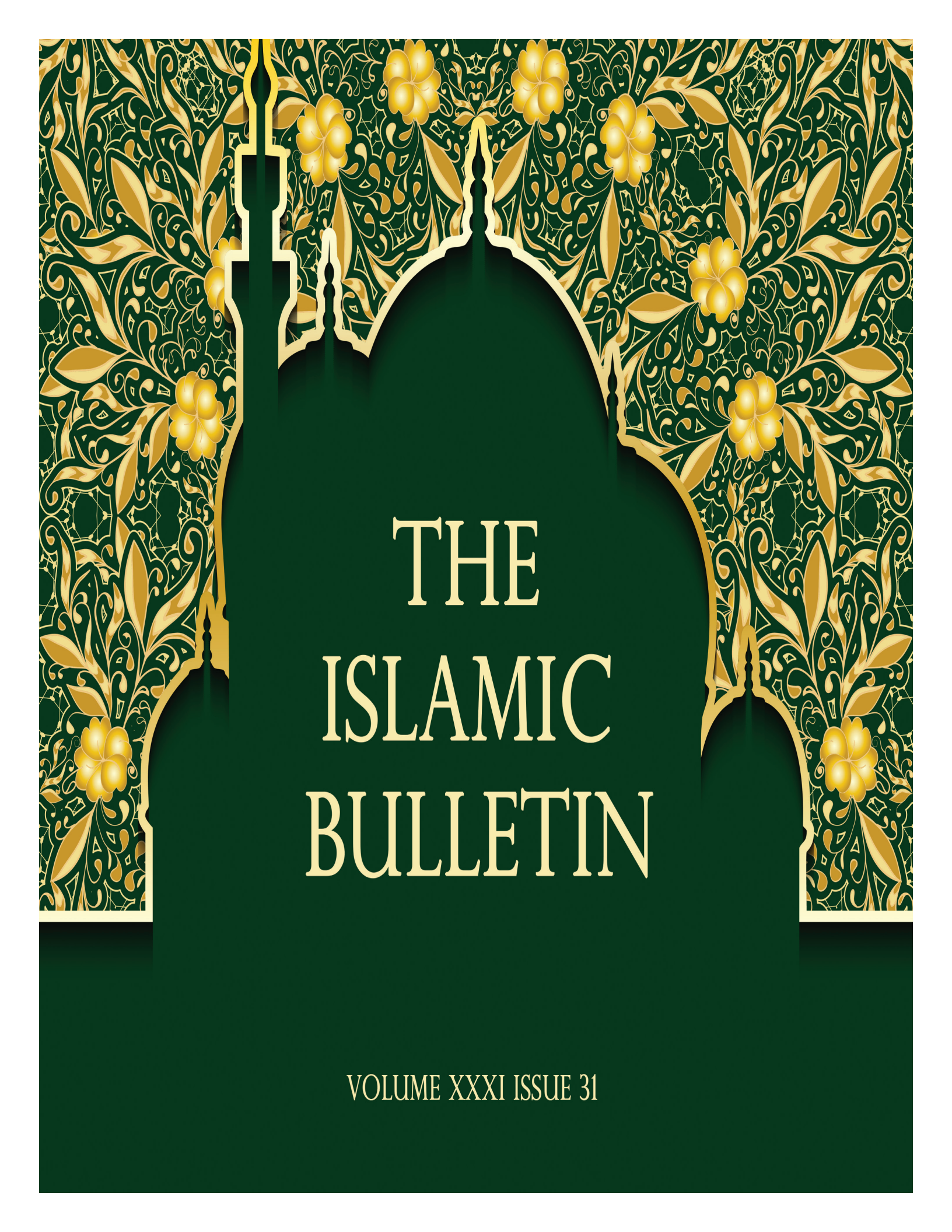




THE ISLAMIC BULLETIN

VOLUME XXXI ISSUE 31

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Dear Readers,

We've been doing a bit of remodeling lately! As you browse through this issue, you will most likely notice changes taking place in the form of updated graphics, cleaner fonts, and an overall more updated look. As you turn the pages and examine our stories and graphics, immerse yourself in the heartwarming stories of Muslims throughout land and time.

Although you will see some new changes in our bulletin, the one thing that has remained the same and will never change is our mission: To bring to our readers (you!) uplifting and inspirational stories to help keep us steadfast and proud of our faith.

What better way to start this immersion than with the beautiful and touching Final Sermon of our Prophet Muhammad (S). Let's travel back in time to the days of our Holy Prophet (S). Our prophet was the perfect example of a human being. His steadfastness in the most turbulent of times is truly a remarkable example for Muslims to follow. Learning about his genuine concern for women, children, orphans, and the less-fortunate provides us with a real person who emulated the true Islamic deen. Following this sermon is a poignant and tender rendition of our Prophet's last days. Even on his deathbed, he made sure to reassure his daughter, Fatimah, and to

remind his followers of their duties to Allah, their family members, and even their neighbors. How often do we think about our neighbor's rights and doing things to make them happy?

We take our commitment to the Islamic Bulletin seriously and work tirelessly to improve. By adding more languages, most recently the inclusion of the audio version of the Holy Qur'an in Italian, we hope to reach our fellow Muslims throughout the world. We also offer live Islamic radio stations for you to experience the beautiful recitations of the taraweeh prayers live from Mecca and Madinah. In 35 languages, we welcome you to join us, and along the way, perhaps learn a thing or two. If you haven't done so already, please check out our website: www.islamicbulletin.com

As always, feel free to contact us at: info@islamicbulletin.com.

Wishing you peace and blessings,
The Islamic Bulletin

O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. God has forbidden you to take usury (interest), therefore all interest obligation shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity. God has Judged that there shall be no interest, and that all the interest due to Al-Abbas ibn Abd'el Muttalib shall henceforth be waived.

Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

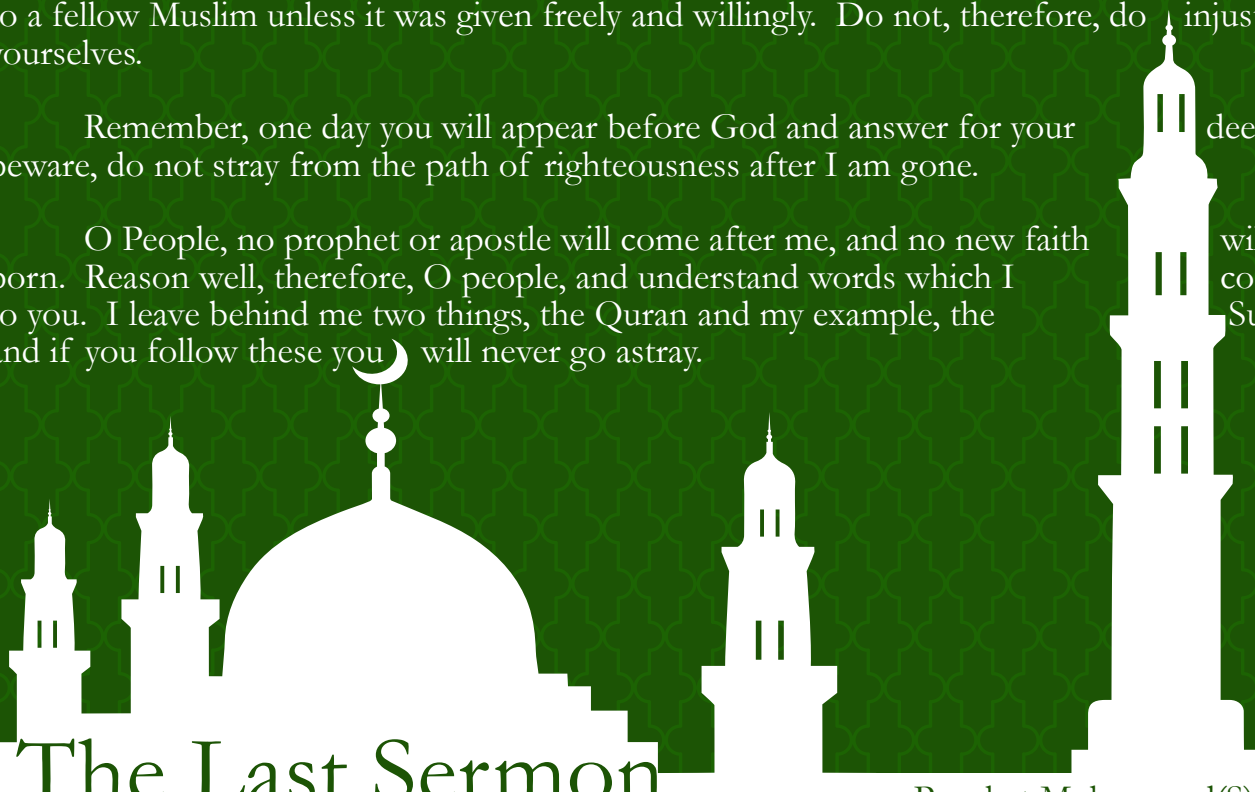
O People, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under a trust from God and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to be unchaste.

O People, listen to me in earnest, worship God, perform your five daily prayers, fast during the month of Ramadan, and offer Zakat. Perform Hajj if you have the means.

All mankind is from Adam and Eve. An Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; a white has no superiority over a black, nor does a black have any superiority over a white; [none have superiority over another] except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.

Remember, one day you will appear before God and answer for your deeds. So beware, do not stray from the path of righteousness after I am gone.

O People, no prophet or apostle will come after me, and no new faith will be born. Reason well, therefore, O people, and understand words which I convey to you. I leave behind me two things, the Quran and my example, the Sunnah, and if you follow these you will never go astray.



The Last Sermon

Prophet Muhammed(S)



The Final Days of the Prophet Muhammed (S)

Prophet Muhammed (S) completed his Final Sermon and upon it, near the summit of Arafat, the revelation came down:

*“... This day have I
perfected your religion for you,
completed My Grace upon you, and
have chosen Islam for you as your religion...”
(Quran 5:3)*

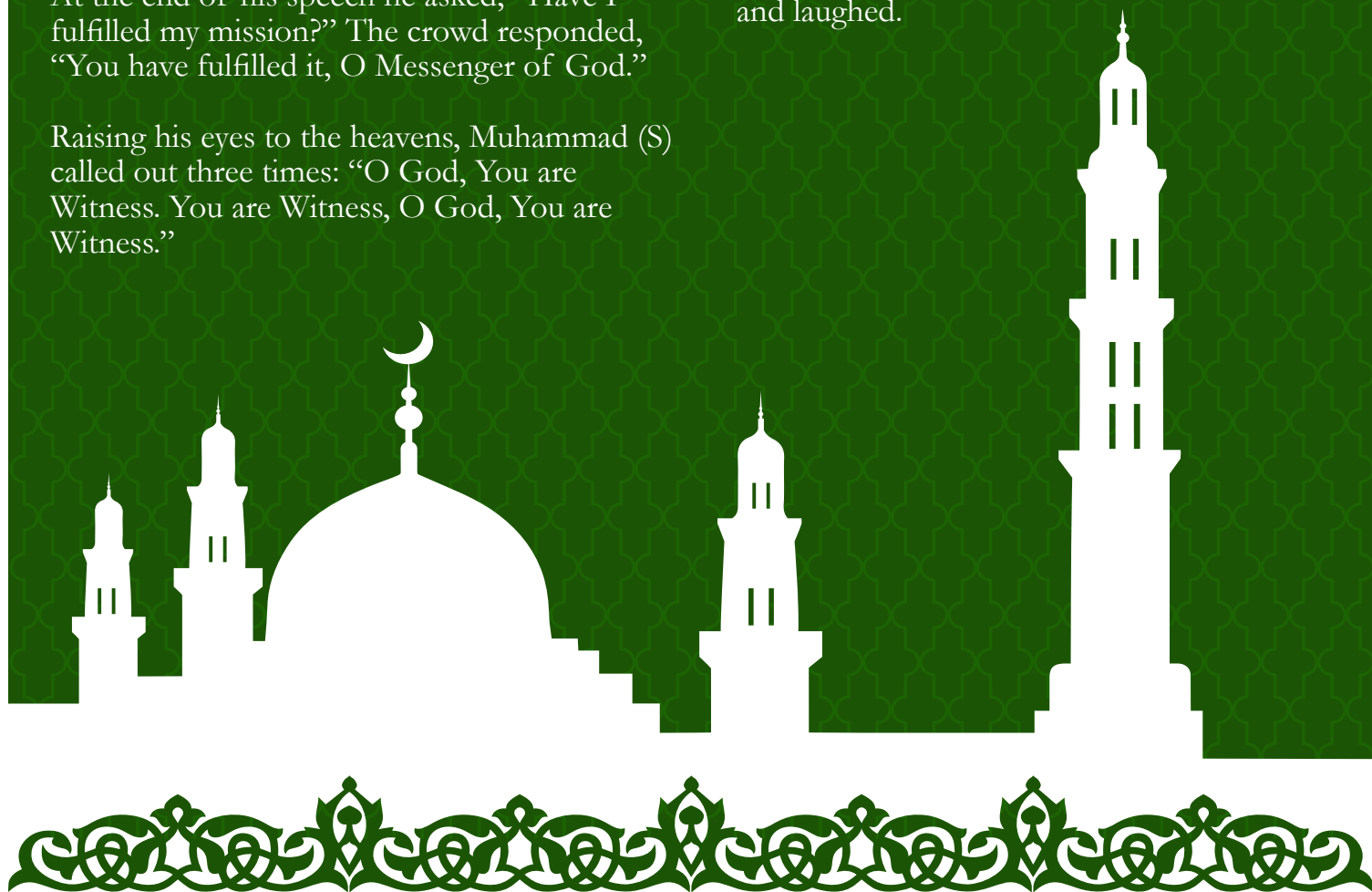
At the end of his speech he asked, “Have I fulfilled my mission?” The crowd responded, “You have fulfilled it, O Messenger of God.”

Raising his eyes to the heavens, Muhammad (S) called out three times: “O God, You are Witness. You are Witness, O God, You are Witness.”

A few weeks after the Prophet's (S) return to Medina, Muhammad (S) became ill. He had a persistent fever and severe headaches. When he became severely ill, he asked to stay at the house of Aisha.

The courtyard of the mosque, which was outside his room, was packed with people. Among them were his closest companions. As the days passed and his fever didn't abate, it was ever more difficult for him to walk to the place of prayer. That was when he asked his close friend, Abu Bakr, to lead the prayers.

There are many stories from the final days of the Prophet (S). One of the most beautiful accounts was the one about the last words that he spoke to his daughter Fatimah. She was the only child still living and they shared a special bond. While sitting near her father, the Prophet (S) whispered something in her ear and she initially began crying. However, as the Prophet (S) continued speaking, she smiled and laughed.



After his death Aishah asked Fatimah, "Why did you first cry and then laugh?"

Fatimah replied, "The first time he disclosed to me that he would not recover from his illness and I wept. Then he told me I would be the first from his family to join him and I laughed!"

The Holy Prophet (S) passed away peacefully at the age of 63. Fatimah (R) joined her beloved father about six months after he passed away.

These final words of the Prophet (S) were part of the greater message that he had tried to get across to his followers. There is an after-life, and we will be accountable for the way we have lived our lives and how we have treated each other.

The initial reaction to the Prophet's (S) passing was shock and panic. There was wailing throughout the courtyard, not only because of his death, but also because they felt leaderless and at a loss.

Abu Bakr (RA) went into the Prophet's (S) room and lifted the shroud that covered him in order to confirm the sad news. As he looked at the face of the Prophet (S) he collapsed onto him crying. On getting up, he kissed him on the forehead and uttered: "You are perfect in life and you are perfect in death."

Abu Bakr took control and shouted to the people: "O people, don't worship Muhammad, for Muhammad is dead. Know that God is alive and never dies." He then recited the verse of the Qur'an:

***'Muhammad is but a messenger;
there have been prophets before him
and they all died.'***

***Will you now turn back?'
(Quran 3:144)***

He continued: "Muhammad is dead. For those who worship God, God is alive, immortal."

Prophet Muhammad (S) was buried facing Mecca in the same room that he died. There is not a single moment that passes in the world today except that there is a caller to the prayer proclaiming across the skyline, 'I bear witness that Muhammad is the Messenger of Allah'. There is not a single moment that passes in the world today except that there is a faithful

believer, individually or in a gathering, sending salutations on the Prophet Muhammad (S). There is not a single moment that passes in the world today except there is a Muslim practicing a sunnah of the Prophet Muhammad (S) in speech or in action.

Muslims should feel a surge of self-respect, dignity and honor to follow in the footsteps of The Prophet Muhammad (S). He was truly a most magnificent individual. His message is the culmination and perfection of all divine messages revealed since the time of Prophet Adam (AS).

He led all the Prophets in prayer in Masjid Al-Aqsa as their Imam in the most noble congregation to ever assemble for prayer in the entire history of humanity.

His life is the most profound source of guidance, mercy and hope for all human beings. There are no images of Muhammad (S). But we can read about him in the various hadiths, which contain his words, describe his actions and habits, and thus give us a wonderful living example of his noble character.

One of his greatest influences was to remind us to reflect on our character and to be just with Allah's creation and with ourselves. The

Prophet (S) taught us many things about how we must treat each other.

Aisha (R) reported that the Prophet (S) said: “Verily, whoever has been given the quality of kindness has been given his portion of good in this life and in the Hereafter. Maintaining family ties, good character, and good treatment of neighbors will build their heavenly abodes and increase their life spans.”

He (S) advocated strongly on the behalf of women. During the time of Jahiliya, women were treated as possessions and were not respected. He preached against the mistreatment of women and led by excellent example.

The Prophet Muhammad (S) also taught us to honor, preserve, and protect Allah’s creation. He (S) was a constant reminder to humanity of their duty to care for creation, to not be wasteful, abuse animals, or pollute the earth.

Abdullah ibn Amr reported: The Messenger of Allah (S) passed by Sa’d while he was performing ablution. The Prophet (S) said, “What is this extravagance?” Sa’d said, “Is there extravagance with water in ablution?” The Prophet (S) said, “Yes, even if you were on the banks of a flowing river.”

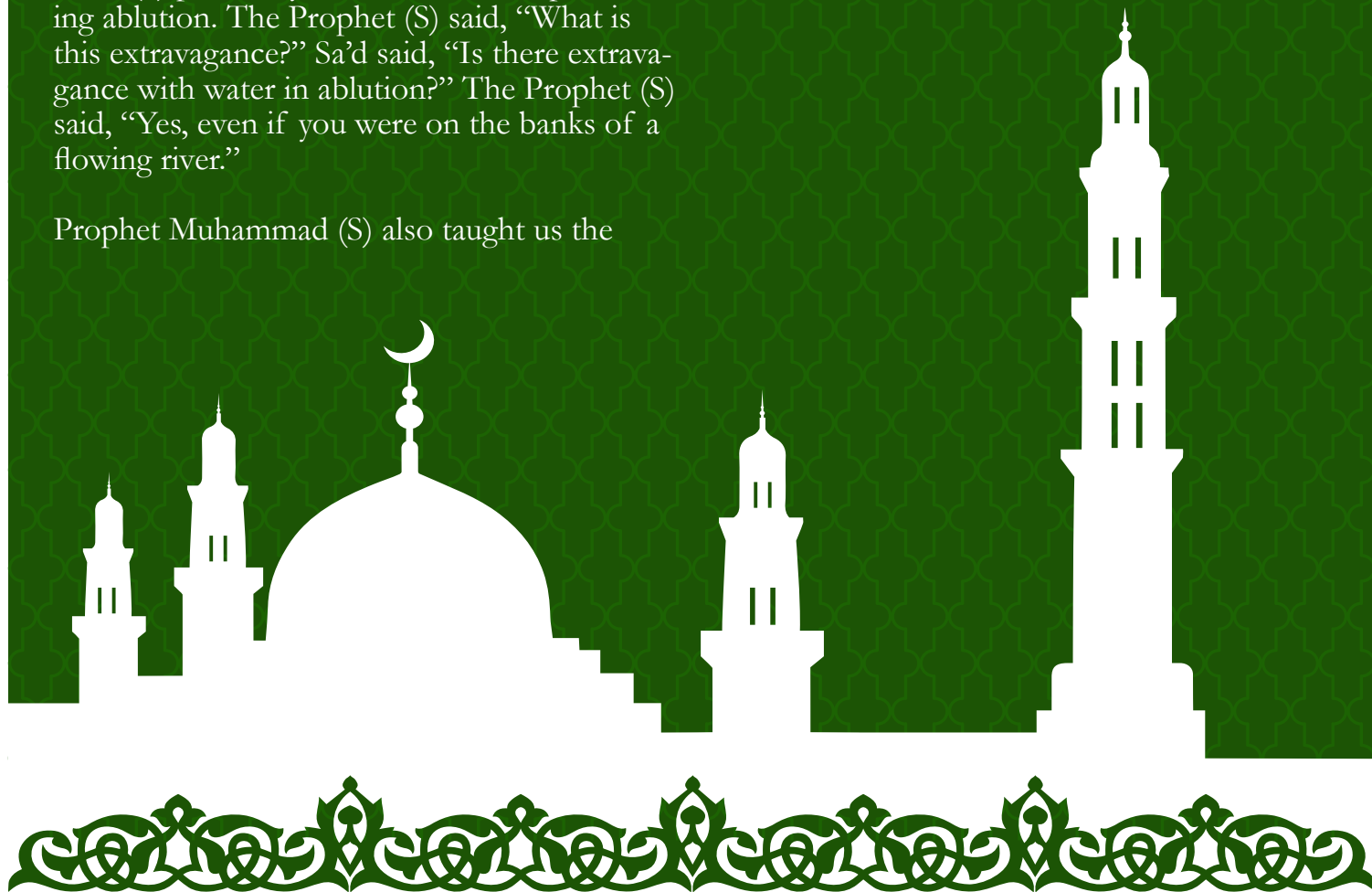
Prophet Muhammad (S) also taught us the

concept of tawhid (unity). Allah (SWT) says in the Quran:

“To God belongs all that is in the heavens and in the earth, for God encompasses everything [Qur’an 4:126].”

The final legacy of the Messenger of God (S) was complex and complete; he left us guidance and teachings for each and every situation. It is our duty to study his life and teachings so as to gain insight and knowledge in how we are to conduct every aspect of our lives.

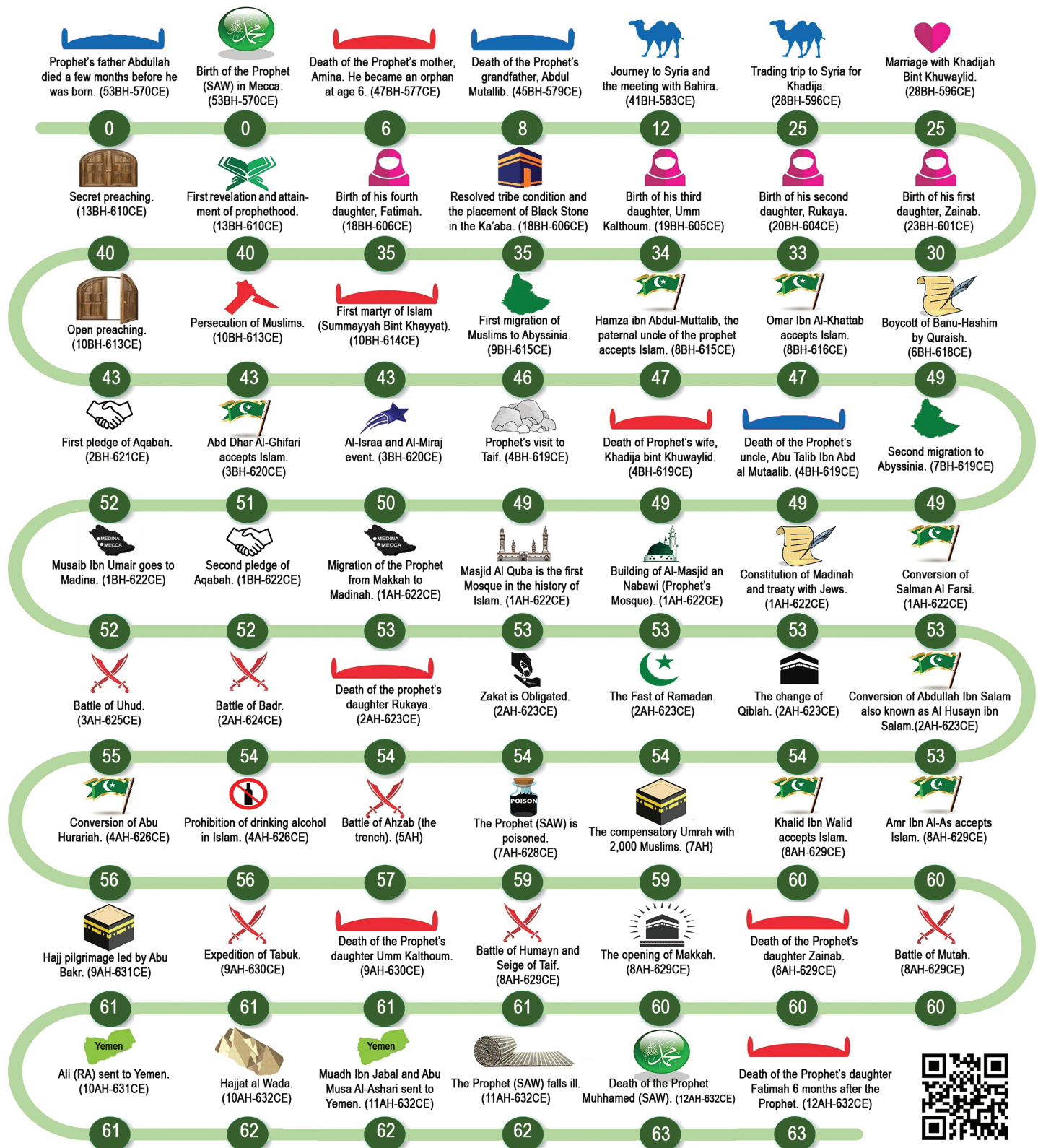
There is only one God and that is Allah (SWT). The Prophet (S) accomplished many wonderful things in his life and proved himself to be a leader in more ways than one. He (S) wanted to be remembered for the examples that he had set. His legacy is his righteousness, modesty and his integrity. He (S) said: “I leave behind me two things; the Qur’an and my example. “



Timeline of the Life of the Prophet



And We have not sent you, [O Muhammad], except as a mercy to the worlds (Quran 21:107)



The Companions (may Allah be pleased with them) of The Prophet Muhammad (peace and blessings of Allah be upon him)

Saad
ibn M'ath

(may Allah be pleased with him)

The Prophet (SAW) said "Allah's throne has shaken by his death" (M)

Abbaraa
ibn Malek

(may Allah be pleased with him)

"Among my nation who if Allah would answer their prayers, one of them is Abbaraa ibn Malek" (T)

Abdul
Rahman
ibn Sakhr

(may Allah be pleased with him)

"Oh Allah, make the believers love Abu Hurairah and his mother and make them love the believers" (M)

Thabit
ibn Qays

(may Allah be pleased with him)

"You are not among the people who will go to the fire but will be among the people of paradise" (AU)

Salman
Al-Farasy
(the Persian)

(may Allah be pleased with him)

If Faith and belief were far away-he (Salman) would be of those who seek it. (AU)

Khalid
ibn Al-Waleed

(may Allah be pleased with him)

"Khalid ibn Al-Waleed is a sword of Allah who was meant to defeat the believers." (IA)

Abdullah
ibn Abbas

(may Allah be pleased with him)

"O Lord, make him acquire a deep understanding of Islam and interpretation of things." (A)

Al-Hassan
and
Al-Hussain

(may Allah be pleased with him)

"They are the masters of the youth of Paradise. (SJ)

Jafar
ibn Abi Talib

(may Allah be pleased with him)

I saw Ja'far ibn Abi Talib flaying like an angel with his two wings in paradise." (Sahihul Jamee Assaghir)

Ammar
ibn Yasser

(may Allah be pleased with him)

Ammar is filled with faith and belief to the core." (Sahihul Jamee Assaghir)

Bilal
ibn Rabah

(may Allah be pleased with him)

I had a vision that I entered Paradise and I heard footsteps, so I said: who is that, Gabriel? He said: it is Bilal." (Agreed upon)

Hamza
ibn Abdul Muttalib

(may Allah be pleased with him)

"He is the master of martyrs on Judgement's Day." (AH)

Abdullah
ibn Masood

(may Allah be pleased with him)

"Acquire the quran from four; one of them is Abdullah ibn Masood." (AU)

Abdullah
ibn Umar

(may Allah be pleased with him)

"Abdullah ibn Umar is a pious man." (Agreed upon)

Anas
ibn Malik

(may Allah be pleased with him)

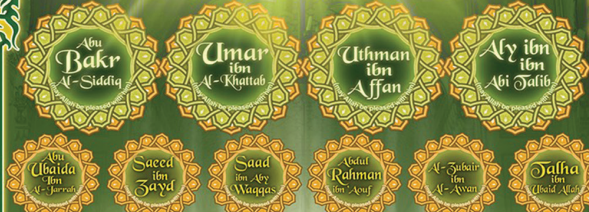
"O Allah increase his wealth and offsprings, and bless (for him) whatever you give him." (AU)

Muawiyah
ibn Abi-Sufyan

(may Allah be pleased with him)

"O Allah, enable him to be a guide and to be guided and make him guide the people." (T)

The Ten Companions (may Allah be pleased with them) of the Prophet Muhammad (peace and blessings of Allah be upon him) Who Were Promised Paradise



Muhammad is the Messenger of Allah ; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.

Abu Bakr Al-Siddiq
(may Allah be pleased with him)

"If I were to choose a bosom friend, I would have definitely chosen Abu Bakr as my bosom friend, but he is my brother and my companion." (AU)

Umar ibn Al-Khattab
(may Allah be pleased with him)

"O Ibn Al-Khattab! By him in whose hands my life is in (i.e. Allah), never does Satan find you going in a way but he takes a different way than yours." (AU)

Uthman ibn Affan
(may Allah be pleased with him)

"Should I not be shy of a man (speaking of Uthman ibn Affan) around whom the angels are also shy?" (M)

Ali ibn Abi Talib
(may Allah be pleased with him)

"By Allah, tomorrow I will give the standard to a man who loves Allah and His Messenger and whom Allah and His Messenger love." (AU)

Abu Ubaida ibn Al-Jarrah
(may Allah be pleased with him)

"For every nation there is a man of trust of this nation is Ubaida ibn El-Jarrah." (AU)

Saeed ibn Zayd
(may Allah be pleased with him)

"Saeed ibn Zayd is in Paradise." (T)

Saad ibn Ayy Waqqas
(may Allah be pleased with him)

"O Allah, would You answer Saad's prayers if he asks you." (T)

Abdul Rahman ibn A'uf
(may Allah be pleased with him)

It was said that the Prophet SAW prayed behind Abdul Rahman ibn A'uf. (AU)

Al-Zubair ibn Al-Awwam
(may Allah be pleased with him)

"Any Prophet has apostles, and my apostle is Al-Zubair ibn Al-Awwam." (AU)

Talha ibn Ubaidullah
(may Allah be pleased with him)

"Anyone who wants to look at a Martyr walking on earth, then he should look at Talha ibn Ubaidullah." (SJ)

*(M) Muslim (T) Tirmidhi (A) Agreed Upon (SJ) Sahihul Jamee Assaghir (IA) Ibn Asaker (AH) Al-Hakem



The Holy Prophet (S) said: “Your Heaven lies under the feet of your mother.”

This story is about Owais-- a man who cared for his mother and the value that Islam gives to mothers. Owais was the only man who was mentioned by name by the Holy Prophet (S) without having met him. Even Mohammed al Fatih, who was mentioned by the Prophet (S), was not mentioned by name, just by his victory. What did Owais do that was so great? He took care of his mother. This is the story of Owais.

One day Omar ibn Khattab, Abu Huraira, Abu Bakr, Ali and other companions were sitting with the Prophet (S) at the mosque when the Prophet (S) said to them, “Tomorrow, a man will enter from this door to pray among you and he will be from the people of Paradise.”

Abu Huraira relates that the next day he hurried to Fajr prayer at the mosque and lined up in the first row in hopes that he would be the man that the Prophet (S) was referring to the day before. There were many other Companions standing alongside him who also had the same idea. The Prophet (S) conducted Fajr prayer and sat down. The Companions were eager to know who this man of Paradise was, but it didn't seem as though the Prophet (S) was going to mention it. So they sat and waited for a while. Eventually, some of them had to go, but others still waited. These included Abu Huraira, Abu Bakr, Ali, and Omar.

Just then walked in a man, who was so poor his clothes were dirty and torn. The Prophet (S) immediately stood up and smiled from ear to ear and welcomed the man. The man asked the Prophet (S) to pray for him. The Prophet (S) raised his hands in dua and said, “Oh Allah please grant this man a position in the highest levels of

Paradise, Al Firdous, with me.”

So then when the man left, Abu Huraira asked the Prophet (S), “Was that him?”

“Yes,” replied the Prophet(S).

“But oh Messenger of Allah, he is nothing more than a poor slave, how can that be him?” asked Abu Huraira.

“Oh Abu Huraira,” said the Prophet (S). “What can I do for him if his fate in this world is to be poor? His position on the Day of Judgment is that of a king. Abu Huraira, the people that have the most value to Allah are those that are pure, starving, whose faces are dusty, who are not known on this Earth, but known in the skies. If they want to get married, no one would marry them. And if they get sick, they do not pass on the sickness to anyone (because they are alone), and if they attend something their presence is not felt, and if they leave, no one notices, and when they die, no one attends their funeral. These people, however, are not forgotten by Allah and they are held with so much value.”

“Oh Messenger of Allah, tell me of one so that I may meet him,” asked Abu Huraira.

“I will tell you about Owais Al Qarni,” replied the Prophet (S). The Companions looked at each other, each trying to recall if they know a man named Owais. They didn't know that he was talking about a man that they will meet years after the Prophet (S) passed away.

“He is a man of medium height, head held high despite being poor. I can see him putting his right arm on his left arm and weeping as he reads

Stories of the Sahabah

Owais Al Qarni



Quran. He is wearing a cloak of poor wool,” said the Prophet (S), smiling as if he can see him. “On his left shoulder, there is a white mark the size of a dirham that is the effect of an illness. He is unknown among the people but known in the skies. His biggest sign is the mother he deeply cares for. When he makes dua, it is granted. He will come among the people on the Day of Judgment and as they are entering Paradise, he will be stopped. When he asks why, Allah(SWT) will tell him he can bring whomever he wants into Paradise with him, as much as 200,000 people (the amount of two large tribes).”

“Ali and Omar, if you are ever to find this man, ask him to make dua for you and to ask Allah for your forgiveness,” said the Prophet(S).

Elsewhere in Yemen, a young boy is herding his sheep, the sun beating down on his shoulders where a white mark stands alone on his dark skin. His father died when he was a young child, leaving him the man of the house. When the boy was seventeen, his mother lost her vision, and his responsibilities toward her increased as he now had to help her move around.

One night, he was carrying a candle and helping his mother move around the house when the candlelight went out and they were left in darkness. He could not see a thing. Then his mother, who was used to finding her way in the darkness, started leading him. This turn of events affected him deeply and he started to ponder on the weight of light and darkness.

The next day, the seventeen-year-old Owais bumped into a Muslim man who was coming to Yemen to spread Islam. He stopped the man and asked him to tell him something from the Quran that his Prophet (S) had said. So the man recited a verse from Surat Al Nur:

*‘...And he for whom Allah has not appointed light, for him there is no light’
(Quran 24:40)*

This really hit home for Owais as he remembered what had happened the night before with his mother. “Tell me more about what your Prophet (S) says,” said Owais. The man relayed the following hadith: “What am I to this world and what is this world to me? The example of me and this world is that of a man who walks in the heat of the desert and sits under the shade of a tree for an hour, then walks away and leaves it.” Owais, upon hearing this hadith, immediately said

his shahada and became a Muslim at the age of 17. Then came the question of whether he would immigrate to see the Prophet (S). As much as Owais wanted to, he couldn’t and wouldn’t leave his mother. Some people suggested that he let some neighbors take care of her while he was gone but he said that he was the one who should take care of her and turned down the opportunity to see the Prophet (S).

This sacrifice for his mother and the way Owais had devoted himself to his mother his whole life was the reason that he was mentioned by the Prophet (S). Another reason was because of his deep faith and his lack of attachment to the material things in this world.

So when Ali bin Abu Talib left Yemen with a group of new Muslims to go back to Madinah, it was without the boy he bumped into on his way there. He had no idea that it was the Owais that the Prophet (S) had mentioned and the boy didn’t know it was Ali bin Abu Talib.

Three years later, the Prophet (S) passed away and years after that Abu Bakr also passed away. When Omar ibn Al-Khattab became Khalifa, he would go around all the people during Hajj and call out, “OWAIS, OWAIS, Is there anyone here named Owais?” He would go to the group that came from Yemen and ask them if a man named Owais is among them. But no one had heard of this man. Omar realized it was just as the Prophet (S) described to him, that he was a man who was unknown among the people.

Year after year, Omar would go around during Hajj time and call out and ask for Owais. One year during Hajj, he stood at Mount Arafat and asked all the people making Hajj to stand up. Then he told everyone to sit down except those from Yemen. From that group, he told them all to sit down except those from Murad and from that group, he told them all to sit down except those from Qarn. One man was left standing. “Are you a Qarni?” asked Omar ibn Al Khattab. The man replied in the affirmative. “Do you know Owais?” “Yes, he is my nephew. But what would you want with him. He is but a poor, forgotten man,” replied the Yemeni man.

Omar started to weep. “This man is not just a poor, forgotten man. He is a man who will choose 200,000 people to come with him into heaven. Is he with you?” “No, he is not,” replied the man. “Is his mother living,” asked Omar.

"Yes," replied the man.

"I know he will not ever leave her, as this is what the Prophet (S) said," replied Omar.

Omar searched for Owais for ten years. A year before the death of Omar, Owais' mother passed away. That year, Omar stood up at Mount Arafat again and said to the people of Yemen, "Is Owais al Qarni among you?" A Yemeni man said, "He is that sheppard standing over there." Omar became so excited and went to look for Ali. "Ali! Ali! We found him!" he called out.

Omar and Ali approached Owais and asked him, "Are you Owais al Qarni?"

"Yes," replied a surprised Owais. "Show me your shoulder," replied Omar. Owais showed them his shoulder and they were able to see the mark that the Prophet (S) mentioned.

"Is your mother with you?" asked Omar. Owais replied that his mother had passed away.

"Ah, it is just as the Prophet (S) said it would be then," said Omar.

Owais actually did not know these men so he asked them who they were. "I am Omar ibn Al Khattab, the Khalifa, and this is Ali ibn Abu Talib, the man who came to Yemen to spread Islam," said Omar.

"Yes! I remember him! But, how do you know me?" asked Owais.

So Omar told Owais the whole story about how the Prophet(S) had talked about him years ago. They said how his signs were the mark on his shoulder, his care for his mother, and his lack of attachment to this world. Omar explained how the Prophet (S) told them that Owais would take 200,000 people with him into Paradise. The two men also told him how they had been looking for him for years.

Omar (RA) and Ali (RA) then asked Owais to make dua and ask Allah (SWT) for forgiveness for them. Owais related to Omar (RA) and Ali (RA) that he was on his way to Kufa.

"Would you like me to write to the leader of Kufa to await your arrival and look after you?" asked Omar.

"No, thank you. I would like to go unknown as I came," replied Owais.

"Ok. Then at least let me give you some money to help you out," said Omar in an effort to do at least something for Owais.

"No, thank you. My wool coat has still not worn

out and neither have my shoes. I have four dirhams that I have still not used. When I run out, I will figure out how to get more. I am content this way," replied Owais.

"You are welcome to stay with me," said Omar.

"Thank you, Omar. But what I have is good for me and what you have is good for you and the Muslims," said Owais.

Owais left Mecca. Later, he fought and died in the battle at Azerbaijan. His death came about 2 years after the death of Omar ibn Al Khattab. Owais was about 35 years old.

*There are two main lessons that one takes from the story. One is the importance of taking care of your mother and that there is a great reward in it.

Once a companion of the Prophet (S) asked him whom he should befriend. The Prophet (S) replied, "Your mother."

The companion then asked, "Who after her?"

"Your mother," replied the Prophet (S).

The companion then asked, "Then who should I befriend?"

"Your mother," replied the Prophet (S).

"Then whom after that?" asked the Companion.

"Your father," replied the Prophet (S).

So much importance is placed on the mother--not just taking care of her and feeding her and clothing her. Your obligation to your parents is not just a material obligation like putting a roof over their heads and making a phone call every week. It is being their friend and having them be a part of your life, especially in their old age. Owais, who will take 200,000 people with him to heaven, sacrificed his friendship with the Prophet (S) to take care of his mother and devote his whole life to her.

This leads to the second lesson...sacrifice. When you sacrifice something for Allah (SWT), Allah (SWT) will reward you with something unbelievably greater than it. Owais didn't get to be a Companion of the Prophet ﷺ because he chose to care for his mother. Instead, Owais was given something even better--the honor of being his companion in Paradise! Imagine how Owais must have felt to hear what the Prophet (S) had said about him!

As Narrated by: Ibn Abbas

One day I was riding behind the Prophet (PBUH) and he said to me,

“O young man, I shall teach you some words [of advice].

Be mindful of Allah and Allah will protect you.

Be mindful of Allah and you will find Him in front of you.

If you ask, ask of Allah. If you seek help, seek help from Allah.

Know that if the nation were to gather to benefit you with something, they would not be able to benefit you

except with what Allah has already recorded for you.

If they were to gather to harm you with something, they would not be able to harm you except with what Allah has already recorded against you.

The pens have been lifted and the pages have dried”.

In another narration it states:

“Be mindful of Allah, you will find Him in front of you. Know Allah during times of prosperity, He will know you in times of adversity. Know that what has passed you by was never to befall you. And [know that] what has befallen you was never to have passed you by. And know that victory accompanies perseverance, relief accompanies affliction and ease accompanies hardship.”

Tirmidhi

1. Eat, drink and be moderate

Almost all of us do it - once Iftar time hits, we eat so much it's hard to move afterwards. And those of us who do it know this is totally contrary to the spirit of Ramadan, through which we're supposed to learn self-control not self-indulgence. Let's try to stick to the Prophetic rule on eating: fill our stomachs with one-third food, one-third water and one-third breathing space, even in Ramadan.

2. Give a dollar a day in charity...or five or ten

Prophet Muhammad (S) was always generous but even more so in Ramadan. Let's open our hearts and dig a little deeper in our wallets this year. Even less than a dollar a day adds up. Whatever you can give, it's the intention that counts.

3. Memorize some new surahs from the Quran

Read the Quran daily. Memorizing the Quran often seems like a daunting task. But the key is doing it in small bites. Since there are four weeks in Ramadan, try to memorize one new Surah a week. Start off with a short, easy one. By the end of Ramadan, you will have memorized some new surahs to incorporate in your daily prayers.

4. Stop swearing and/or backbiting

It's hard not to shoot our mouths off when someone's upset us. Whether we utter swear words or backbite about someone to our family and friends, we know this isn't the God-approved way of letting off steam. In Ramadan, when we want to build our spirituality, we've got to wage Jihad against our bad habits.

5. Contact your relatives

Strengthening ties with family members and keeping in touch with friends is part of our way of life and an act Allah is very pleased with. This Ramadan, call family and friends or at least whatsapp/message them and ask how their fasting is going.

6. Go on a technology diet

Even if you work in the IT industry, you can do this. Avoid checking personal email and surfing the web during your fast. After Iftar, instead of plopping yourself in front of the screen, go to Taraweeh. The same goes for the television. The point is to try to give our full attention to spiritual elevation this month.

7. Forgive every one who has hurt you

Still got a festering spouse said treat ed you as a you. Forgiving Ramadan, forgive at how

wound from the fight with your friend last year? Still during a heated argument? Or are you still bitter about kid? Let go of the anger and pain this Ramadan and someone is not only good for the body, but it's also ten days of which are devoted to Allah's forgiveness, too? Try forgiving people who may have hurt you good you feel.

upset about something your the way your parents sometimes forgive those who have hurt great for the soul. And in shouldn't we lesser beings and you will be surprised

Ramadan

Great Goals

to

set
this



Maryam

Umm Isa(A) Mother of Jesus(A)

*And behold the Angels said,
"O Maryam, indeed God has chosen you and purified you and has chosen
you above the women of the world.
O Maryam, have reverence for your Lord and bow down to Him, and
bow with those who bow."*

*This is the tidings of the unseen we reveal to you,
'O Muhammad!'*

*And you were not with them when they were casting their quills to determine
which of them would have the care of Maryam. And you were not with them
when they were contending.*

*Behold, the angels said, "O Maryam, indeed God gives you glad tidings of
a word from Him, his name is the Messiah, son of Maryam, eminent in this
world and the Hereafter and he is of those drawn near. And he shall speak to
people in the cradle and as a grown man and he shall be of the righteous."*

(Qur'an, 3:42-46)

The existence of our universe and all in it can be attributed to Allah(SWT) alone. He is the Creator and everything surrounding us is the entirety of His creation. The ultimate meeting point for all is the Hereafter, when we will all meet our Creator. Allah chose righteous descendants from Adam to lead us away from darkness and unto His knowledge. Some of these descendants are Nuh, Ibrahim, Musa, Yahya, Isa(Jesus), and the last Prophet Mohammed (peace be upon them all).

Maryam was from a family of pious people and we find many references of them in the Qur'an.

Besides being the mother of Isa (A) we also read that she is the daughter of Imran (Qur'an 66:12), sister of Aaron (Qur'an 19:28) and that Yahya, son of Zachariah, was her nephew. According to Prophet Muhammad's (S) teachings, her family was descended from Abraham and they were all devoted to the worship of the Lord; and her father, Imran was a very righteous man.

There are many Surahs devoted to her and she is the only woman mentioned by name in the Qur'an; 34 times in all. In the Qur'an we only see anyone singled out by name if there is a purpose and in this instance it is to leave no doubt as to her been chosen to bring forth the miracle of the birth of Isa ibn Maryam (A). In eleven instances there is assertion to her nobility, Allah's favor upon her and the announcement of her conception of Isa (A). Her character is exalted as is her purity:

And behold the excellence of she who preserved her chastity. Thus We breathed into her of Our spirit, and We made her and her son a sign for all the worlds (Qur'an, 21:91)

From the moment of her conception, Maryam's life promised to be different. Maryam's mother, on finding out that she was carrying a child, believed that she would bear a son and dedicated her unborn child to serve God throughout his life. She prayed:

"My Lord, I have dedicated to You, in devotion, what is in my belly. So accept it from me. Indeed,

You are the All-Hearing, the All-Knowing." (Qur'an, 3:35)

At the birth of Maryam she said,

"My Lord, indeed I have delivered her...and the male is not like the female!" (Qur'an, 3:36)

Even though surprised to have brought a female child into the world, she did not swerve from her promise to Allah and offered her to Him,

"And I have named her Maryam, and I seek refuge in You for her and her children from Satan, the accursed." (Qur'an, 3:36)

Thus her Lord accepted her with a good acceptance and made her grow a good growing, and He gave Zachariah the care of her (Qur'an, 3:37)

So begins the life of one of the most exceptional women in history.

The baby Maryam was born soon after the loss of her father, she was taken care of by Prophet Zachariah (A).

Thus her Lord accepted her with a good acceptance and made her grow a good growing, and He gave Zachariah the care of her (Qur'an, 3:37)

Allah gave her knowledge and at a young age she received a message from the angels that she would be the one to carry out a momentous mission. The angels said,

"O Maryam, indeed God has chosen you and purified you and has chosen you above the women of the world" (Qur'an, 3:42)

Living almost permanently in the place of worship, Maryam had her own sanctuary within it, which faced towards the East. There was a curtain separating her sanctuary from the rest of her family members so that she could devote herself entirely to Allah. She never needed to seek sustenance as it would miraculously appear by her:

Every time Zakariyah entered the Mihrab (sanctuary) to (visit) her, he found her supplied with sustenance. He said: O Maryam! From where have you got this?" She said, "This is from Allah. Allah provides to whom He wills, without limit." (Qur'an, 3:37)

The announcement of the birth of Prophet Isa (AS) is mentioned in two places in the Qur'an. Initially she was visited by many angels and they announced to her:

*"O Maryam, indeed God gives you glad tidings of a word from Him; his name is the Messiah, son of Mary, eminent in this world and the Hereafter and he is of those drawn near. And he shall speak to people in the cradle and as a grown man, and he shall be of the righteous."
(Qur'an, 3: 45-46)*

Maryam was shocked by the announcement made to her by the angels and she said:

*"My Lord, how shall I have a son while no human being has touched me?"
He said, "So shall it be! God creates whatever He wills. When He decrees a matter, He but says to it 'Be' and so it is." (Qur'an. 3:47)*

Isa(A) the son of Maryam, is the only person who has a maternal reference to his name because he has no father. He is entirely the flesh of her flesh; the Creator deemed that he had to Be, and like Prophet Adam(A); who was created from the many different types of clay, and Hawa (Eve) from Adam(A)'s rib, was created by the word Be, all three are miracles of Allah.

The angels comforted Maryam and announced to her that her son was to be the long awaited prophet to her people, that with divine guidance he would walk God's path helping to revive the Torah and the Evangel and would bear a new revelation from God. Maryam immediately retreated into solitude and during her seclusion Allah(SWT) sent the Angel Jibril in the form of a man who made the second proclamation to her. Maryam was struck with fear upon seeing a man in her cubicle and appealed to Allah for protection. The Angel Jibril announced:

*"Indeed, I am none other than a messenger of your Lord, to grant to you a boy, most pure"
(Qur'an, 19:19)*

We do not find any details in the Qur'an on the duration of her pregnancy, but we read that she secluded herself by moving away from her people:

*So she conceived him and withdrew with him to a remote place. And the birth pangs drove her to the trunk of a date -palm. She said: "Would that I had died before this, and had been forgotten and out of sight."
(Qur'an, 19:22-23)*

Her cry did not go unanswered. In her moment of anguish, Allah responded immediately.

"Do not sorrow. Assuredly your Lord has placed beneath you a streamlet. And shake toward you the trunk of the date-palm, and it shall drop upon you a date, ripe and fresh. So eat and drink and cool your eyes. And if you should see any human being, then say, 'Indeed, I have vowed to the All-Merciful a fast. Thus never shall I speak today to any human being.'" (Qur'an, 19:24-26)

She brought the baby to her people. They asked her how could she do this when she came from a family known for their righteousness? She pointed to the baby and they angrily retorted:

"How shall we speak to one in the cradle, an infant boy?" (Qur'an, 19:29)

Responding from within the cradle, Isa(A) said:

*"Indeed, I am the servant of God. He has given me the Book and has made me a Prophet. And He has made me blessed wherever I may be, and He has enjoined me the Prayer and Charity, as long as I am alive, and being virtuous to my mother; and He has not made me insolent, wretched. So peace be upon me the day I was born, and the day I die, and the day I am raised to life."
(Qur'an, 19:30-33)*

Allah (SWT) the Most Merciful begets not nor is he begotten. He is the Creator and Maker of everything. Maryam's conception of Isa (A) without a father is one of the beautiful miracles of Allah (SWT). Maryam is an example of a righteous woman who dedicated her life to serve Allah (SWT). He (SWT) is the Ordainer and Creator of All Things. One must always put their trust in Allah (SWT) and know that He is in control of the entire universe. Maryam's (A) story is a great example to all Muslims around the world today.

Fathers, What You Need to Know About Raising Daughters

Abu Bakr bin `Ubaidullah bin Anas bin Malik narrated [from Anas] that the Messenger of Allah (SAW) said: “Whoever raises two girls then I and he will enter Paradise like these two.” And he indicated with his two fingers. [Bukhari]



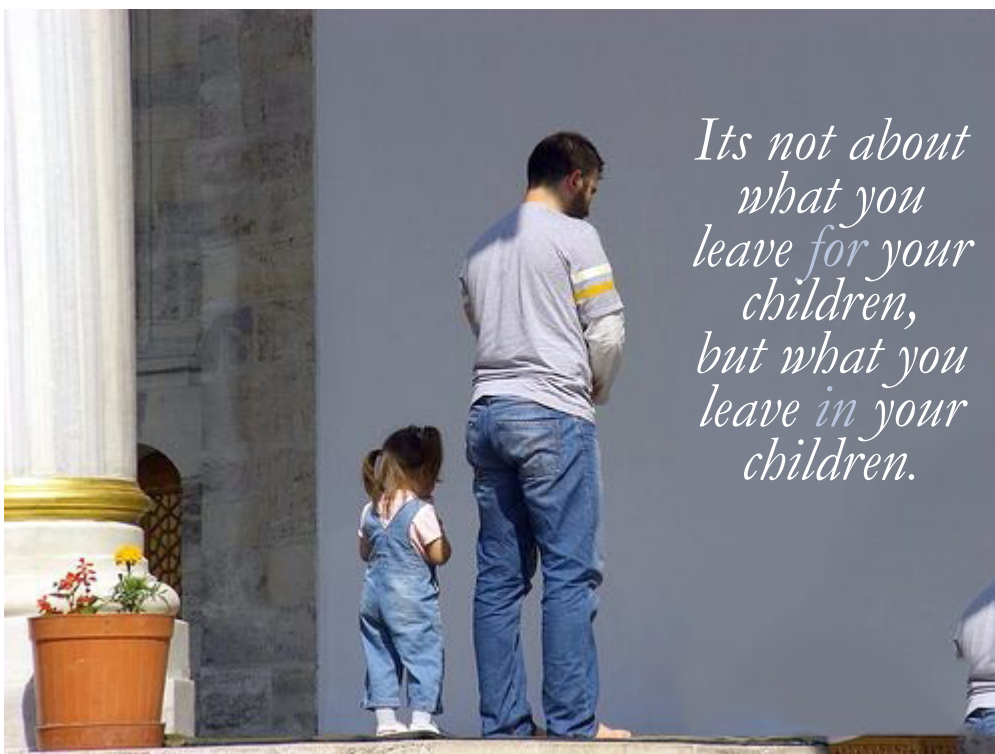
1. If you have younger daughters, perhaps ages five to eight, take them with you to the mosque. Remember that the mosque is a place of worship and is just as much a place for women as it is for men. Establish your daughter's relationship with the house of God early on. Take her with you and encourage her to perform Salat (prayer), even though at this age, it is not required. Just imagine the message this act sends to other fathers. Even though it may be inconvenient at times, an effort to create fond memories is a great step in deeply bonding with your daughter. When your daughter grows up, perhaps she will be more willing to get involved in mosque activities and it may be that you receive reward for that. Remember that the beloved Messenger of Allah (S) said, “Whoever guides someone to virtue will be rewarded equivalent to him who practices that good action.” [Sahih Muslim].

2. Adolescence is an uncomfortable experience for everyone. Particularly as a young girl, the frightening and sudden physiological changes are accompanied with societal pressures to “look like this” and “walk like that”. As a young teenage girl, dealing with all this pressure can be overwhelming. So when your daughter gets to her teenage years, be aware of the struggles she will certainly face and do not ever dismiss her as ‘emotional’. As a father, your psychological support is extraordinarily important. Be patient with her and let her know you are there for her. If your relationship does not allow for you to speak about feminine issues comfortably, then remember that your wife (or other important women in your daughter's life) are your allies. Express your concerns to those women and ask them to be there for your daughter. This way, you are aware of the issues she is facing and if or when the time comes, you will be prepared to advise her, or even just listen.

3. Tell her that she is beautiful at every age. In present-day society, all forms of media, be it Instagram, magazines or music videos, can have potentially devastating psychological effects. We cannot escape these subliminal messages that try to define beauty. Young girls and women are especially targeted by these messages. Although we cannot eliminate these influences, you as a father can act as a 'stress buffer' or someone who alleviates the negative psychological effects of such influences. So let her hear from the most important man in her life that she is beautiful. But remember to also stress the importance of inner beauty. The Messenger of Allah (S) said, "Allah does not look at your figures, nor at your attire but He looks at your hearts [and deeds]." [Muslim]

4. Encourage your daughter to be active in the community. Be supportive of her activism. The women around the Prophet (S) were beacons of empowerment to other women in their communities. Encourage your daughter to be a part of this legacy, whether she is teaching other youth or volunteering at a local event. It encourages empathy, God-consciousness, independence, time management skills, and so much more.

5. Be the best example of a man you can be. Why? Well, besides "you'll be accountable for your actions," your daughter will almost certainly use you as her standard when deciding on her future husband. As her father, you are the first man to whom she develops an attachment. Her expectations of a man will be affected by the way you treat her, her mother, and others, the way you deal with emotions, your work ethic and so on. The Messenger of Allah, (S), said, "Every one of you is a shepherd and is responsible for his flock. The leader of people is a guardian and is responsible for his subjects. A man is the guardian of his family and he is responsible for them" [Bukhari and Muslim].



*Its not about
what you
leave for your
children,
but what you
leave in your
children.*

When
we like something
of ourselves or
someone else:

مَا شَاءَ اللَّهُ

masha Allah

Allah has willed it

When
you commit a sin:

أَسْتَغْفِرُ اللَّهَ

astagfirullah

I seek Allah's
forgiveness.

When
we intend to do
something or make
a promise:

إِنْ شَاءَ اللَّهُ

insha Allah

If Allah wills

When
you get angry:

أَعُوذُ بِاللَّهِ مِنَ
الشَّيْطَانِ الرَّجِيمِ

a'outho billahi
minash-shaitanirauajim

I seek refuge
with Allah
from Satan.

Duas to Know

**When
something becomes
difficult:**

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا ،
وَأَنْتَ تَجْعَلُ الْحَزْنَ إِذَا شِئْتَ سَهْلًا

allaahumma laa sahla illaa maa
jaaltahu sahlana, wa anta
tajaal-ul-alazna idhaa shi'ta sahlana

O Allah, there is no ease
except in that which You have
made easy, and You make the
difficulty if You Wish, easy.

**When
leaving the house:**

بِسْمِ اللَّهِ ، تَوَكَّلْتُ عَلَى اللَّهِ
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

bismillaah, tawakkaltu
alal-laahwa laa hawla
wa laa quwwata illaa billaah

In the name of Allah,
I place my trust in Allah
and there is no might nor
power except with Allah.

**Before
you sleep:**

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

allahhumma bismika
amoo-tu wa ahyaa

In Your name O Allah,
I live and die.

**When
you wake up:**

الْحَمْدُ لِلَّهِ الَّذِي
أَحْيَانَا بَعْدَ مَا
أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

alhamdu lillaahil-ladhee
ahyaanaa baada maa
amaatanaa wa ilayhin-nushoor

All praise is for Allah who
gave us life after causing
us to die, and unto
Him is the resurrection.

**Supplication for
travel:**

اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا
وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ ، اَللّهُمَّ إِنَّا
نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى وَمِنَ الْعَمَلِ مَا تَرْضَى
اَللّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ
اَللّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيقَةُ فِي الْأَهْلِ اَللّهُمَّ إِنِّي
أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْتَظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ

Allaahu 'Akbar, Allaahu 'Akbar, Allaahu 'Akbar, Subhaanal-
lathee sakhkhara lanaa haathaa wa maa kunnaa lahu
muqrineen. Wa 'innaa 'ilaa Rabbinaa lamunqaliboon. Allaahumma
'innaa nas'aluka fee safarinaa haathal-birrawattaqwaa, wamin-al-
'amalimaa tardhaa, Allaahumma hawwin 'alaynaa safaranaa
haathaa watwi 'annaa bu'dahu, Allaahumma 'Antas-saahibu
fis-safari, walkhaleefatu fil-'ahli, Allaahumma 'innee 'a'oothu
bika min wa'thaa'is-safari, wa ka'aabanl-mandhari,
wa soo'il-munqalabi fil-maaliwal'ahli

Allah is the greatest, Allah is the greatest, Allah is the greatest, How perfect He is,
The One Who has placed this (transport) at our service, and we ourselves would
not have been capable of that, and to our Lord is our final destiny. O Allah, we ask
You for birr and taqwaa in this journey of ours, and we ask You for deeds which
please You. O Allah, facilitate our journey and let us cover its distance quickly. O
Allah, You are The Companion on the journey and The Successor over the family,
O Allah, I take refuge with You from the difficulties of travel, from having a
change of hearts and being in a bad predicament, and I take refuge in You from
an ill fated outcome with wealth and family.

**After a meeting
or end of a talk:**

سُبْحَانَكَ اَللّهُمَّ وَبِحَمْدِكَ ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ ،
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

*subhaanak-allaahumma wa bi
hamdika, ash-hadu an laa ilaaha illaa
anta, astaghfiruka wa atoobu ilayk*

How far from imperfections You
are O Allah, and I praise You. I bear
witness that None has the right to
be worshipped except You. I seek
Your forgiveness and turn to
You in repentance.

**Before giving
a speech or taking a test:**

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي
أَمْرِي وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي
يَفْقَهُوا قَوْلِي

*Rabbishrah lee sadree wayassir lee
amree wahlul 'Uqdatam-mil-li
saanee yafqahoo qawlee*

O my Lord! Expand for me
my chest; ease my task for me;
and remove the impediment
from my speech; so they may
understand what I say.

**Supplication
upon entering a town:**

اَللّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ ، وَرَبَّ الْأَرْضِينَ السَّبْعِ
وَمَا أَقْلَلْنَ ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَّلْنَ ، وَرَبَّ الرِّيَّاحِ وَمَا
ذَرَيْنَ ، أَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَخَيْرَ أَهْلِهَا وَخَيْرَ مَا فِيهَا ،
وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا وَشَرِّ مَا فِيهَا

Allaahumma rabbas-samawaat-is-sab'i wamaa
azlalna, wa rabbal-araadeen-as-sab'i wa maa
aqlalna, wa rabbash-shayaateeni wa maa
adlalna, wa rabbar-riyaahi wa maa dharayna, as'aluka
khayra haadhi-hil-qaryati wa khayra ahlihaa wa
khayra maa feehaa, wa a'oodhu bika min sharrihaa wa
sharri ahlihaa wa sharri maa feehaa

O Allah, Lord of the seven heavens and all that they envelop, Lord of the
seven earths and all that they carry, Lord of the devils and all whom
they misguide, Lord of the winds and all whom they whisk away,
I ask You for the goodness of this town, the goodness of its inhabitants and for
all the goodness found within it and I seek refuge with You from the evil of this
town, the evil of its inhabitants and from all the evil found within it.

**Supplication upon
breaking the fast:**

اللَّهُمَّ إِنِّي لَكَ صُمْتُ وَبِكَ آمَنْتُ
وَعَلَيْكَ تَوَكَّلْتُ وَ عَلَى رِزْقِكَ أَفْطَرْتُ

**Allahumma inni laka sumtu wa
bika aamantu wa alayka
tawakkaltu
wa ala rizq-ika-aftartu**

O Allah! I fasted for You and
I believe in You and I put my
trust in You and I break my fast
with Your sustenance.

**Supplication upon breaking fast
in someone's home:**

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ وَأَكَلَ طَعَامَكُمْ الْأَبْرَارُ ،
وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ

**Aftara 'indakum-us-saa'imoona wa
akala ta'aamakum-ul-abraaru,
wa sallat 'alaykum-ul-malaa'ikah**

May the fasting (people) break their fast in your home, and may
the dutiful and pious eat your food, and may the angels
send prayers upon you.

**Supplication for the
deceased at the funeral prayer**

اللَّهُمَّ اغْفِرْ لَهُ ، وَارْحَمْهُ ، وَعَافِهِ ، وَاعْفُ عَنْهُ ، وَأَكْرِمْ نُزُلَهُ ، وَوَسِّعْ
مُدْخَلَهُ ، وَاعْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا
نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ ،
وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ ، وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ ، وَأَدْخِلْهُ الْجَنَّةَ ،
وَأَعِزَّهُ مِنَ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ

allaa-humma-ghfir lahu[a], war-hamhu[a], wa 'aafihi[a], wa'fu'anhu[a],
w'akrimnuzulahu[a], wa was-si' mudkhalahu[a], wagh-silhu[a] bil-maa'i
wath-thalji wal-barad, wa naq-qihi[a] mi-nal-kha-taayaa kamaa
naq-qayt-ath-thawb-al-'abyada mi-nad-danas, wa abdilhu[a] daa-ran khayran
min daarihi[a], wa ahlan khayran min ahlihi[a], wa zawjan khayran min zawjihi[a],
wa ad-khilhu[a] jan-nata, wa a'idh-hu[aa] min 'adhaabil-qabri wa'adhaabin-naar

O Allah, forgive and have mercy upon him [or her], excuse him[or her]
and pardon him [or her], and make honourable his [or her] reception.

Expand his [or her] grave, and cleanse him [or her] with water,
snow and hail [water], and purify him [or her] of sin as a white robe
is purified of filth. And exchange his [or her] home for a better home,
and his [or her] family for a better family, and his [or her] spouse for
a better spouse. Admit him ([or her] into the Garden, protect
him [or her] from the punishment of the grave and the
torment of the Fire.

**Supplication
visiting the graves:**

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنْ
الْمُؤْمِنِينَ وَالْمُسْلِمِينَ ، وَإِنَّا إِنْ
شَاءَ اللَّهُ بِكُمْ لِلْحِقُّونَ ،
نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

**As-salaamu 'alaykum ahl-ad-
diyaari mi-nal-mu'mineena
wal-muslimeena, wain-naa in
shaa'-allaahu la-laahiqoona,
nas'al-ullaaha
lanaawa-lakumul-'aafiyah**

Peace be upon you all, O inhabitants
of the dwellings (i.e. the graves),
amongst the believers and the
Muslims. Indeed we are, Allah willing,
soon to follow (to die also), we ask
Allah for well-being for us and for you.

Muhammad Assad

Muhammad Assad is an influential voice to Muslim scholars around the world. His life changed when he entered Islam: “After all, it was a matter of love, and love is composed of many things; of our desires and our loneliness, of our high aims and our shortcomings, of our strengths and our weaknesses. So it was my case. Islam came over me like a robber who enters a house by night; unlike a robber, it entered to remain for good.”

Early Life

On the 12th of July 1900 Leopold Weiss was born to a Jewish family in the town of Lvov which was part of the Austrian Empire and is now in Poland. His paternal grandfather was an Orthodox Rabbi.

By the age of 14 he and his family lived in Vienna where his father worked as an attorney. Weiss’ parents were not very religious and only clung to Judaism out of habit, but they insisted that he have religious studies with a tutor. This resulted in him being fluent in Hebrew and Aramaic and completely knowledgeable of all the scriptures and writings of his faith. Had he wanted to, he was ready to follow in his grandfather’s footsteps.

Even though he didn’t disagree with the moral principles of Judaism, he later spoke of how it bothered him that instead of being the creator and sustainer of mankind, the Hebrew’s God appeared to be a tribal god who was only concerned with the requirements of the “chosen people”. All those hours of study helped him understand the fundamental purpose of religion but actually led him away from Judaism.

At the end of the World War I, he decided to study philosophy and the art of history. Even though Vienna was an intellectually and culturally stimulating city at the time, he failed to find satisfaction in his studies or at the cafés, where lively debates on subjects including psychoanalysis, logical positivism, linguistic analysis and semantics took place.

First Exposure to Islam

Weiss was first exposed to Islam in 1922. After he abandoned his studies at the University of Vienna he was invited by an uncle to visit Jerusalem. The house where he stayed was situated in the old city, near the Jaffa Gate. As he watched the Arabs he fantasized that any one of them could have been one of the young warriors who



had accompanied David from his flight from the jealousy of Saul. He was also struck by how Islam infused the daily lives of the Arabs with inner peace, gave their existence meaning and filled them with spiritual strength.

The Dutch poet and journalist Israël de Haan and Weiss became friends and, through him, Weiss found work writing small articles for the Frankfurter Zeitung. He travelled for two years all over the Middle East and Central Asia. During these travels he met many heads of state and mingled with ordinary people. He came into contact with Islam and experienced different aspects of it. He concluded that when properly interpreted, Islam could lead the Muslims forward providing the spiritual sustenance that neither Judaism nor Christianity could.

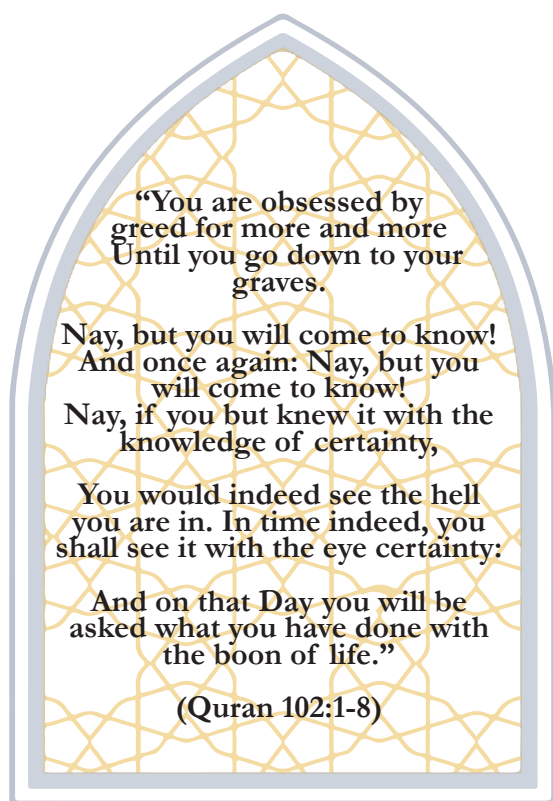
Conversion to Islam

Upon his return to Europe, he settled in Frankfurt and

married a widow, Elsa, who was fifteen years his senior. He resigned from the Frankfurter Zeitung and moved to Berlin where he took up minor journalistic jobs.

It was here that he had an epiphany that changed his life. In 1926, while on the subway with his wife, he watched someone in the compartment. He was finely dressed, portly man, obviously prosperous, something very normal in Central Europe at that time. Yet, he noticed that his face was not a happy face – not even a worried face – just an unhappy face with vacant eyes and downturned corners to his mouth. On looking around he noticed that everyone had the same look of hidden suffering on their faces. When he mentioned this to Elsa she studied them all closely and agreed: “You are right. They all look as though they are suffering torments of hell. I wonder, do they know themselves what is going on in them?”

On arrival to their home, he opened the copy of the Qur’an that he was reading and his eye fell on the verse:



At that moment any doubt that he still had about the Qur’an being a God-inspired book vanished. He realized that even though Allah (SWT) had narrated the Quran to the Prophet (S) over thirteen centuries before, He (SWT) had anticipated things far into the future.

He immediately went to the Berlin Islamic Society, declared his adherence to Islam, and took the names Muhammad, to honor the Prophet, and Asad – meaning the “lion”. A few weeks later his wife also converted to Islam and in 1927 they moved to Mecca with her son. On his arrival, Asad made his first hajj which he describes beautifully in his book The Road to Mecca. He dedicated

this book to Elsa who died soon after their move. She was buried in a simple pilgrim’s cemetery.

His Years in the East

Asad spent the next six years in Saudi Arabia which helped him strengthen his Muslim identity. He studied Arabic, the Qur’an, hadith and Islamic history. He became well acquainted with King Abd al-Aziz Saúd and divided his time between religious study in Medina and the court of the king. Asad continued to write for various newspapers in Europe.

He moved to India in 1932 and was persuaded by Muhammad Iqbal, a poet-philosopher, to remain in India. From that point on Asad became a Muslim intellectual and lectured and wrote on Islamic culture and law. He also edited a journal entitled Islamic Culture which was established by a British convert named Mohammad Marmaduke Pickthall, who is also known for his translation of the Qur’an in English.

At the start of the Second World War Asad was arrested in India as an enemy national and spent six years in an internment camp in which he was the only Muslim. He spent this time pondering why Muslims had failed to reach a common concept of the law and sought to find a way to consolidate Muslim identity.

Back to the West

In 1947 he moved to the newly formed state of Pakistan. He initially worked in domestic politics and later in the Foreign Service; by 1952 he was based at the UN in New York. Later Assad married Polina, an American woman of Polish Catholic descent whom had converted to Islam. He resigned from this position in order to write his autobiography.

In 1954, his book, The Road to Mecca, was published and was highly praised for its combination of spiritual searching as well his narration of his desert adventure. It is still much loved and read even today.

The testimony of an American Jewish girl is very moving. She had wanted to borrow Asad’s book from her local library but her parents wouldn’t allow her to. She kept going back to the library in order to read it and was inspired to follow in his footsteps. She converted to Islam and took the name Maryam Jameelah. Later, she moved to Pakistan and worked tirelessly for Islam.

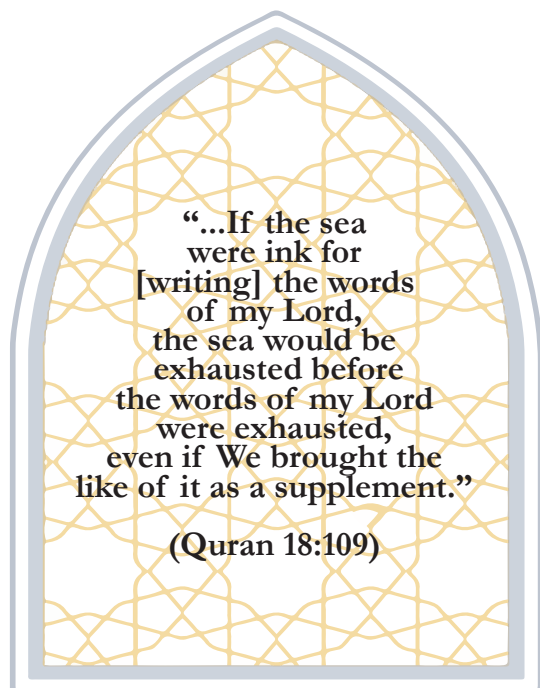
On the completion of his book he moved to Spain. He worked on a new translation of the Qur’an, because he had always felt that Pickthall’s Arabic was too limited to make it accurate. He started in 1960 and finally completed it in 1980 and was published under the title The Message of the Qur’an.

He wrote in the foreword:

“...although it is impossible to ‘reproduce’ the Qur’an as such in any other language, it is none the less possible to render its message comprehensible to people who, like most Westerners, do not know Arabic ... well enough to find their way through it unaided.”

As the humble person that he was, he added: “And I am

fully aware that my rendering does not and could not really 'do justice' to the Qur'an and the layers upon layers of its meaning: for,"



Muhammad Asad passed away in 1992 at the age of 91. Inna Lillahee Wainna Eelaihee Rajee'oon. May Allah (SWT) have mercy on his soul and grant him Jan-nat-ul-Firdous.

Importance of His Work

Assad adhered to the teachings of the Qur'an and the sunnah which he broadly defined as "the example the Prophet has set before us in his attitudes, actions and sayings. The only binding explanation of the Qur'anic teachings." In Islamic Crossroads Assad writes: "The Sunnah is the key to the understanding of the Islamic rise more than thirteen centuries ago; and why should it not be a key to the understanding of our present degeneration?"

There are many conversions in Western societies on both sides of the Atlantic. The reasons for these conversions vary but there are three common reasons that most will mention as did Asad: their belief in the divine origin of the Qur'an, the revelation of the word of God to his Prophet Muhammad (S) and the message to lead a righteous life.

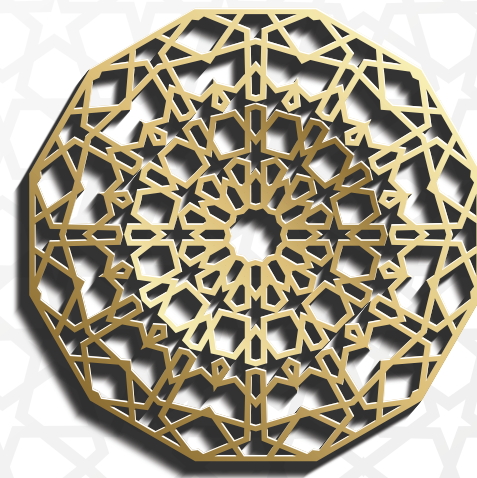
The Road To Mecca video and book is available in many languages in our website:

<http://www.islamicbulletin.org/videos/asad/index.html>

http://www.islamicbulletin.org/free_downloads/new_muslim/road_to_makkah.pdf



Book of Signs



those of modern science. These verses span a wide range of subjects from the vast workings of the universe to the minute affairs of life on Earth.

“We shall show them Our signs on furthest horizons and within themselves until it becomes clear to them that it is the truth.”
(Quran 41:53)

“Then God turned to heaven when it was smoke.”
(Quran 41:11)

“Don’t the unbelievers see that the heavens and earth were joined together and then We split them apart.”
(Quran 21:30)

“Praise be to God, Lord of the Worlds.”
(Quran 1:2)

You have just seen a visual interpretation of the Big Bang theory of the creation of the universe widely accepted by scientists today. The words above are from the Qur’an that is the holy book of Islam recorded over 1400 years ago.

The Qur’an is the heart and soul of Islam. Muslims believe it to be the wisdom of Allah (God) revealed for all mankind through His Prophet Muhammad (pbuh). It would seem to make no sense to look for scientific factual information in a book that offers spiritual and social guidance through revelation. Yet within the Qur’an, many verses contain descriptions of the physical world that are remarkably similar to

“And We created every living thing out of water.”
(Quran 21:30)

It is in the way Qur’an approaches knowledge that it differs so much from modern science. The scientific approach is to isolate and analyze the specific, whereas, the Qur’anic revelation always refers to specifics in relation to and as a part of the whole pattern of creation.

Today science can explain many of the complex interactions which maintain the cycle of life on our planet. It is well understood that how insects, animals and wind carry pollens from stamen of one plant to the ovules of another. This process of fertilization in plants nearly always depends upon the existence of definite sexual characteristics: male stamen and female ovules. It is common knowledge today, but at the time of Qur’anic revelation such detailed information was not known. In the Qur’an we read:

“...and of all fruits (God) placed (on the earth) two of a pair.”
(Quran 13:3)

“God is the One Who sent water down from the sky and thereby brought forth pairs of plants each separate from another.”
(Quran 20:53)

The Qur’an describes this particular aspect in order to further man’s understanding of the unity of all things and his place within the creation. In the light of this



approach we should perhaps expect to discover that any detailed observation made in the Qur'an should accord with modern science.

It was the discovery of a relationship within his own field that led Dr. Maurice Bucaille to make a scientific study of the Qur'an.

Dr. Maurice Bucaille: "As a medical doctor and particularly attracted to physiology and natural sciences, I must confess that in 1972, when I read the Quran in the original text for the first time, the data concerning man were those which impressed me the most. As in view of knowledge in days of Prophet Muhammad (pbuh) it is inconceivable that many of the statements in the Quran, which are connected with science, could have been the work of any man".

Dr. Bucaille's initial interest developed into a general study of all the scientific references in the Qur'an. He realized that he had to develop a grasp of many specialized scientific disciplines to fully understand these references. As his study progressed he found that every description of the material world in the Qur'an correlated with established scientific facts.

Dr. Maurice Bucaille: "It is therefore perfectly legitimate to not only regard the Quran as the expression of revelation but also to award it a very special place on account of guarantee of authenticity it provides and the presence in it of reflections which when studied today appear as a challenge to human explanation".

How is it possible for a book recorded in the 7th century to preempt so much of today's hard earned scientific information? To understand this we need to look into the nature of the Qur'anic revelation and examine its authenticity.

Mecca in the Arabian Peninsula is a holy place for Muslims. It was a center of pilgrimage long before the period of the Prophet Muhammad (pbuh). It was here that Prophet Muhammad (pbuh) was born and grew up to be a highly respectable member of the community and a successful merchant trader. It was his habit to retreat to nearby mountains for a period of meditation and contemplation. In the cave of Hira' he received his first revelation at the age of forty on the 6th of August in the year 610 AD.

"Read! In the name of your Lord Who created. Who created man from something

which clings. Read! Your Lord is the most Noble, Who taught by the pen. Who taught man what he did not know."
(Quran 96:1-5)

The revelation continued for a period of 23 years up to the death of the Prophet (pbuh) in the year 632. The Prophet (pbuh), being unable to read or write, called upon his literate companions and dictated to them. So he supervised the transcription and proper recording of the revelations. These recordings were later assembled as the Quran. Altogether they are 114 Surahs or Chapters composed of more than 6000 verses. Within 15 years of the Prophet's death a final Qur'an had been compiled and authenticated by the Prophet's companions who had been present throughout the revelations.

When Muhammad (pbuh) brought his message to Mecca many of its people turned against him and he was forced to flee with his followers. He was given refuge in Medina and it was here that first Muslim community was founded and Islam developed its social form. From the beginning, the Qur'an has never been changed. The same Qur'an, word for word, has been preserved and is used today across the Muslim world from Morocco to Malaysia.

The Muslims believe that Qur'an is the book of wisdom which guides every aspect of man's existence. It deals not only with the individual's inner spiritual development but also his outward behavior and social life in the community. The form which governs all Islamic life is apparent in both the complex urban society, like a city of Lahore in Pakistan, and in the traditional village community. The foundation stone of any community, no matter how large or small, is the individual. It is the behavior of the individual which determines the social pattern and its strength or weakness. There are many verses in the Qur'an which guide the individual's behavior and which deals with his responsibility towards others. In any Muslim community, whether urban or rural, this is learned and understood from a very early age. The Qur'an describes this individual responsibility as a trust that God has given to man. Implicit in this trust is a three-fold responsibility that is to oneself, to others and to the natural world. In this way the individual sees himself as belonging as a part of whole rather than separate.

Through the reading of the Qur'an, even the most routine aspects of daily life are given meaning. The Qur'an

was revealed 600 years before the Muslim scientist Ibn An-Nafees discovered the circulation of blood and William Harvey brought this understanding to Western science after 1000 years of revelation of the Qur'an. Yet the process of digestion and distribution of nutrients to different organs and glands through blood is described in this verse.

“Truly, in the cattle there is a lesson for you. We give you to drink from what is inside their bodies, coming from a conjunction between the digested contents (of the intestines) and the blood, Milk pure and pleasant for those who drink it.”
(Quran 16:66)

The individual becomes strong by accepting the responsibility for life. From his sense of identity and belonging grows the strength of the village community and from this the strength of larger community of the world. The Qur'an is of course far more than a guide to social and moral behavior. The acceptance of the revelation essentially means believing in Allah, The Creator. It also means believing in his prophets. The Qur'an is quite literally regarded as the word of Allah. It is well known that a Muslim prays five times a day but less often understood that his prayer should not end as he leaves the mosque. But it should be carried with him coloring the awareness with which he undertakes all of his daily activities. In this way he attempts to maintain a perspective on his mortality and to live the world but not be of it.

Today there are more than one billion Muslims in the world living in many different countries and divided by language, culture and politics, but joined together through their common belief in God and teachings of the Qur'an. And this in an age when many people, particularly in the West, feel that scientific progress has cast irrefutable doubt on the value of spiritual teachings, Islam itself never considered that there is any real contradiction between science and religion.

The late professor Ismail Faruqi was a highly respected authority on Islamic studies.

Dr. Ismail Faruqi: “To be a Muslim is to be a scientist because you can't be a Muslim if you don't fulfill the terms of Khilāfa (Man's trusteeship and stewardship on Earth). The terms of Khilāfa are that you deal with nature and you transform the nature within you and the nature in other human beings and nature outside like

the trees, the mountains, the rivers and everything, the whole of creation. So you have to study nature in order to know its laws and its secrets to deal with it and transform it. Another reason is that nature is the creation of Allah (God) and He has planted His patterns in it. Therefore, to discover patterns of nature is to discover patterns of Allah and therefore to glorify Him.

So there are these two reasons why every Muslim must be a scientist. That is why Muslims have done wonders in science. Therefore, Muslims study nature not because nature is an enemy, like for instance the Greeks did. Muslims study nature not because there is a jinni in nature which is trying to master or subdue. Not at all, Muslims study nature because it is a gift from Allah which Allah has made subservient to man so man may live and may fulfill the commandments of Allah. By observing nature man has always learned to adapt it to his needs. Ancient agricultural systems are perfect examples of man's turning observation into practical knowledge. It is necessary to have scientific understanding of nature to develop such basic technology.”

In Europe, it was not until the 16th century that Bernard Palissy presented the first coherent description of the water cycle. He described how water evaporates from the oceans and cools to form clouds. The clouds move inland where they rise, condense and fall as rain. The rain gathers in lakes and streams and flow back to the ocean in a continuous cycle. This picture is familiar to us today. But the ideas prevalent at the time of the Prophet Muhammad (pbuh), added to myths and speculations than to observed facts. In the seventh century BC, Thales of Miletus believed that surface spray from the ocean was picked by the wind and carried inland to fall as rain. It was thought that water returned to ocean through a great abyss which Plato called the Tartarus. Whereas, Aristotle imagined that the water vapor from the soil was condensed in cooled mountain caverns and formed underground lakes that fed springs. The Quran, far from reflecting the common misconceptions of the time, is in close agreement with facts of modern hydrology.

“Have you not seen that God makes the clouds move gently, and then joins them together, then makes them a heap and you see rain drops issuing from within them.”
(Quran 24:43)

“It is God who sends the winds and they

raise the clouds and then He spreads them in the sky as He wills, breaking them into fragments, until you see rain drops falling from within them, then when He has made them to reach those of His servants as He wills, see how they rejoice even though before they received the rain, they were dumb with despair.” (Quran 30:48-49)

While science is the study of the material world and the way in which nature works, religious teachings, as in the Qur’anic revelation, present an overview.

***“Have you not seen that Allah sent rain down from the sky and caused it to penetrate the ground and come forth as springs, then He caused crops of different colors to grow...”
(Quran 39:21)***

***“And among His signs He shows you the lightning, by the way of both of fear and hope, and He sent down rain from the sky and with it gives life to earth after it is dead, truly in that are signs for those who are wise.
(Quran 30:24)***

In the short history of modern science, many ideas and concepts have been presented only to be discarded as new evidence points to a different truth. Nevertheless, there are many scientific discoveries that can be said to be undisputed facts. This fact is commonly known and widely accepted today that the Sun is a direct source of light and the moon, having no light of its own, is merely a reflective body. Such specific details were not commonly known 1400 years ago. Yet in the Qur’an moon light is described as “munir”, a word which means “reflected light”. The Sun is compared to a blazing lamp (Wahhaj in Arabic) or a torch (Seraj) and the source of light; a precise and accurate description of the difference between Sun-light and Moon-light.

***“Blessed is the One Who placed the constellation in heaven and placed therein a lamp and a moon giving light.”
(Quran 25:61)***

For a long time, European philosophers and scientists believed that Earth stood still in the center of the uni-

verse and every other planetary body, including the Sun, moved around it. In the West, this theory of geocentrism went unchallenged from the time of Ptolemy, in the 2nd century BC, right through the 16th century AD when Copernicus asserted that it is Earth which moves around the Sun. In 1609, the German astronomer Johannes Kepler published the Astronomia Nova in which he concluded that not only the planets move in orbits around the Sun but they also rotate upon their axis at irregular speeds. With this knowledge it became possible for European scientists to explain correctly many of mechanisms of our Solar System including the process of night and day.

In explaining the sequence of night and day the Qur’an used the Arabic verb (kawwara) to describe the way the night ‘winds’ or ‘coils’ itself around the day and the day around the night. It fits perfectly with the cycle of night and day produced by the spinning of Earth upon its axis.

***“He coils the night upon the day and the day upon the night.”
(Quran 39:5)***

***“It is He Who created the night and day, the sun and the moon, all the celestial bodies traveling in an orbit each with its own motion.”
(Quran 21:33)***

The Qur’an asks man to look for the science within him and on the horizons. To attain understanding man must use his eyes, his mind and his heart. Any part of knowledge demands an act of faith but not, as it is commonly misunderstood, blind faith. True seekers of knowledge expect their ideas and their faith in those ideas to be continually tested. Revelation goes much further than science in its unified vision of creation. Yet those aspects of it which particularly describe the material world agree with well-established scientific facts. There is no observation in the Qur’an which is contradicted by scientific facts.

Subhanallah! May Allah (SWT) grant success to all the Muslims around the world and guide us all to the path of Sirat-ul-Mustaqeem.

Watch the video: http://www.islamicbulletin.org/videos/book_of_signs/book_of_signs.mp4

Junaid Jamshed, one of Pakistan's greatest singers and pop icons, recently passed away in a tragic airplane accident. As a pop icon, Junaid led a lifestyle that was in complete antithesis to what an Islamic lifestyle should be. Deep inside him though he had wonderful hidden qualities waiting for the right time to surface.

His career as a singer in Pakistan had turned Junaid into a pop idol. During the 1980s and 1990s he filled stadiums with crowds of over 100,000 people. Although he was rich and famous, Junaid felt something lacking. In fact, he was at the height of his career when he started feeling as if his life held no purpose.

In 1997, Junaid felt the need to make a significant change in his life and began to abandon his career as a pop musician. He became focused on the propagation of Islam (Tabligh) and charity. His work as a singer continued, but with nasheed instead of pop.

Millions of people around the world, who had been fans of his before, were inspired by his change and followed his example. Junaid's encouragement was instrumental in some of Pakistan's most-well known international cricket players; it helped them find the Islamic faith they had abandoned along their way to success.

Sadly, on December 7, 2016, Junaid and his wife were killed in a plane crash on their return from a dawah trip (promotion of Islam).

Junaid's life and death taught us some lessons that we can all try and put into practice. An important lesson we can learn is that money can not and does not bring us happiness or contentment. Although celebrities display an outward appearance of pleasure, they feel at a loss with themselves and with those around them. True peace and contentment comes from inside our souls. The desire in living this life is from the certainty that whatever we do in this life is a test from Allah (SWT). When we know what our purpose is and of the reward of the Hereafter, we feel a sense of fulfillment and happiness that no amount of money in the world can buy. Allah (SWT) is the True Guide of all human beings.

Junaid's close friend, Maulana Tariq Jamil, eulogized these sentiments shortly after his passing.

"My brothers, friends and dear ones. I'm in an extreme situation of grief. My great friend is no longer with us today.

Death is guaranteed. Living is a deception and dying is a reality. Life is a bubble of illusion and death is the bitter truth. But when suddenly someone close to you dies, it feels as if your soul is no longer there, as if your whole world suddenly shook. May Allah (SWT) give us the strength to bear the pain.

Junaid was an incredible person. Our friendship began 20

years ago. I've seen very few virtuous people like him. Let me tell you an old incident; I don't quite remember where I was sitting but the television was on and the volume was on mute. It was then that I saw a young man dancing. I thought to myself, "How will this young man ever get guidance to Allah? Allah is Almighty but who will help him in this corrupt environment, who will be able to reach him and guide him towards Allah?" It was a thought and it went away.

In 1997, I was in Karachi's Ijtema (Islamic gathering) when a man came up to me and said that Pakistan's famous singer Junaid Jamshed would like to meet me. I said, "Okay, bring him in." When he came inside it was the same young man I had seen on television. I was in shock and yet also very happy so I asked his name and he replied, "Junaid Jamshed." I asked him what he does for a living and he said, "I work with music." I asked him, "Do you play or sing?" Junaid replied, "I sing." Perhaps you heard of "Dil Dil Pakistan." I replied, "I've seen it written on walls" and so he said, "I sang that song."

After that we spoke a little and he said, "What you talk about makes me feel as if someone is curing my wounds. A man always dreams about glamour and luxury all his life. It's all physically available to me now, but yet there is darkness and emptiness in my heart. I feel as if I have no goal, a ship that has no destination. Why is this so?"

I don't remember in detail but I do remember telling him to take this as an example if your knee is injured. If you were to apply medicine on the opposite knee, there's no point in applying the cure since where it hurts the medicine can't reach it. You're applying medicine to a place where there is no pain. The pain is in your soul and you are trying to please your body with music and worldly things. These things all reach your body but has no connection with your soul. The day you please your soul, you will also find peace.



Junaid decided to leave for 4 months in the path of Allah. I once got a call from him. He said to me, 'Maulana, I'm at this really old mosque right now. There's an old torn mat on which I'm lying down on and a broken floor where our mosque is but the inner peace that I've been searching for is nowhere but here. I feel as though I'm flying high in the air'. I told him that he now feels peace because it's the soul that wanted to feel it, not the body.

If we are devout, we sometimes find it difficult to accept others, especially if they don't practice our beliefs with as much passion. It is best not to be too critical and instead we should ask Allah to grant that person guidance. If we are arrogant and critical towards others, Allah might just decide to take His guidance away from us and He might grant it to the person we look down on.



RIWIND, PAKISTAN

Wealth and fame are mostly seen in a negative way by ordinary people. Perhaps it is out of envy or the negative publicity that wealthy people receive. They are always in the spotlight and their lifestyles are narrowly scrutinized.

We have to keep in mind that to be rich and famous is not a sin. The sin is to have the wealth and fame and not to use it in a constructive way. Many never realize that they are on a path of self destruction and never do anything positive with their ability to help others.

Junaid was a very good and kind Muslim. No matter how many persecutions he faced, he forgave all of them open heartedly. The loss of Junaid was felt all over the Muslim world. It was as if a family member had died.

The Prophet (SAW) said: When Allah (SWT) loves a slave, He (SWT) calls out to Jibril and says: 'I love so-and-so; so love him.' Then Jibril loves him. After that, he (Jibril) announces to the inhabitants of the heavens that Allah loves so-and-so; so love him; and the inhabitants of the heavens (the angels) also love him and then make people on earth love him."

May Allah forgive Junaid and grant him the highest place in Jannah.

Inna lillahi wa inna ilayhi raj'iun, To God we belong and to Him we shall return.

Qualities that Allah Loves

1. TAWBAH (Repentance)

"For Allah loves those who turn to Him constantly (in repentance)." (Surah Al Baqarah 2:222)

2. TAHARAH (Purification)

"Allah loves those who keep themselves pure and clean." (Surah Al Baqarah 2:222)

3. TAQWA (Piety)

"For Allah loves the righteous (the pious)." (Surah Al Tawbah 9:4)

4. IHSAN (Goodness and Perfection)

"For Allah loves those who do good." (Surah Ali 'Imran 3:134)

5. TAWAKKUL (Trust in Allah)

"For Allah loves those who put their trust (in Him)." (Surah Ali 'Imran 3:159)

6. ADL (Justice)

"For Allah loves those who judge in equity." (Surah Ma'idah 5:42)
"For Allah loves those who are fair (and just)." (Surah Al Hujurat 49:9)

7. SABR (Patience)

"And Allah loves those who are firm and steadfast (As-Sabirin—the Patient)." (Surah Ali 'Imran 3:146)



IMPORTANT REMINDER

The verses of the Holy Qur'an and the traditions of the Prophet (S) have been printed for the benefit of our readers. You are asked to ensure their sanctity. Therefore, they should be disposed of in the proper Islamic manner.

ABBREVIATIONS USED

Subhana Wa Ta'ala (SWT) - May Allah (God) be glorified and exalted

Sallallahu alayhi wasallam (S) or (SAW); (or Alayhi Salam) AS; Peace Be Upon Him PBUH; R.A.; R.A.A. - Allah was pleased with him/her.



Islam ensures that we live life in a complete and holistic way; therefore, good manners are taught to us at an early age. Just as important are the teachings of the fiqh of Islam, cleanliness and our personal hygiene must be taught. The Messenger of Allah (S) said: "Cleanliness is half of faith (Iman)." [Sahih Muslim]

Apart from keeping the body and limbs clean at all times, Islam also teaches the importance of keeping the mouth clean. This not only keeps diseases away but ensures freshness of breath so as not to cause discomfort to those near us. Teeth are the door to our mouth and ought to always be clean and shiny, adding beauty to every Muslim's smile and face. Our teeth reflect how healthy we are and how much we care about our bodies. They do, however, need special care. For this purpose the use of miswak has always been of great importance.

Miswak means 'rub' and that is what the twig is used for--an instrument to rub the teeth--thus keeping them clean. It is also known as siwak, meswak and sewak.

It was the routine of our Prophet (S) to use miswak before entering his house, before every salah and even when he got up for the night prayer. Our Prophet Muhammed (S) set the example and it is our duty to follow.

Imam Ahmed narrates from Ibn Umar (Radi Allahu Anhuma) that Rasulullah (S) said, "Make it a habit to perform miswak, as it is a means of cleansing the mouth and a means of attaining the pleasure of Allah." During our acts of worship we are to make ourselves more presentable and likeable for our Lord as well as the people around us.

We must not forget to make use of miswak as part of our preparations before reading the Qur'an and performing salah. It is also a Sunnah to use it during fasting.

Abu Hurairah(R) narrated that the Prophet (S) had said: "Was it not for my fear of imposing a difficulty on my Ummah, I would have ordered that the miswak be used

for every Salah." (Bukhari) Upon hearing this saying of the Prophet (S), his companions included the use of miswak into their daily cleansing routine. Abu Musa Al-Ash'ari (R) reported: "I came to the Prophet (S) once and noticed the tip of miswak on his tongue." Hudaifah (R) also reported: "Whenever the Messenger of Allah (S) got up from his sleep, he would rub his teeth with miswak."

How is miswak used?

- It is usually as long as a normal hand and its tip should be cut off or chewed initially until the fibrous material inside is visible.
- The fibers should be chewed until they look like bristles.
- The motion used is not circular when brushing the teeth. It should be from the roots to the tips of the teeth.
- The fibrous tissue assists in the removal of food particles stuck between the teeth.
- The tongue is cleaned with a sweeping motion.
- Approximately every five days, the tip will need to be cut so as to expose new fibers as the previous ones will be worn.

Fasting and miswak

Amir Bin Rabiyyah said: "I saw the Prophet (S) using miswak while he was fasting many times that I can't count."

"The fasting person uses miswak at the beginning and the end of the day." (Bukhari)

Where does miswak come from?

Miswak twigs or tooth-sticks have been used extensively

over many centuries by people in Muslim countries to brush their teeth daily. To many in the Western world it is unknown and might even sound like an outdated way to ensure good oral hygiene. Many studies have proven that miswak is even more effective in the prevention of gum disease than toothpaste.

The miswak are fibrous twigs cut from the branches or roots of the *Salvadora Persica* or Arak tree found across the Middle East, parts of India, Sudan, southern Egypt and Chad. In areas where the Arak tree is not grown, twigs from walnut or olive trees are sometimes used. There are certain trees which cannot be used because they are poisonous. Specifically, the pomegranate and myrtle tree which are commonly found in certain areas should not be used because they are harmful. In Morocco and some parts of India the bark and branches of the Neem tree are used. Miswak should preferably not be from a tree that produces fruit or flowers and should have a bitter taste.

In ancient Islamic literature we find 70 benefits to its use and scientists have not yet studied all of them.

The benefits that have been studied and proven are:

- Kills bacteria that cause gum disease and bleeding gums
- Effective in fighting plaque
- Prevents cavities in teeth
- Prevents bad breath and leaves a pleasant fragrance in the mouth
- The parallel bristles of the twig are more effective in cleaning between the teeth than a toothbrush
- Increases salivation which prevents dry mouth
- It is an effective pain killer for toothaches
- Improves the sensitivity of the taste buds
- It is believed to help in the prevention of mouth cancer

In a study by the well known Wrigley Company in 2007 it was concluded that mints laced with miswak were 20 times more effective in killing germs than ordinary mints.

Other studies have found that if used correctly miswak is more effective than brushing with a toothbrush. Likewise, it is more effective than using dental floss in the removal of plaque.

This twig with its strong antibacterial properties has always been the perfect combina-

tion of toothpaste, toothbrush and floss; 3-in 1. It contains minerals that

strengthen the tooth enamel, while also containing an antibiotic which helps suppress the growth of bacteria and the formation of plaque. Toothpaste companies mimic the natural ingredients found in the tree to create toothpaste. Miswak contains silica, trimethylamine, alkaloids and essential oils. Among others it contains potassium, sodium chloride, sodium bicarbonate and calcium. Research has shown that the regular use of miswak significantly reduces plaque, gingivitis and the growth of carcinogenic bacteria.

Miswak has a three pronged effect as it is used, because it cleanses the teeth while simultaneously strengthening the gums and disinfecting at the same time. Most importantly the mouth is left odor free allowing the faithful to approach Allah the Almighty and gain His favor. Our Prophet (S) has given us a great formula for our protection against germs which helps keep our teeth healthy.

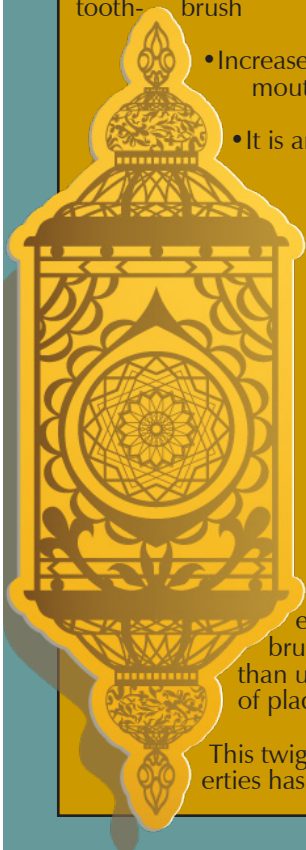
Some interesting facts:

- Miswak naturally contains fluoride, so its pulp is just as effective as toothpaste.
- The compounds Triclosan and Chlorhexidine Glucuronate are found in miswak and are both very effective oral disinfectants. Unfortunately, we would not be able to extract these at home because the concentrations in the twig are not high enough and need pharmaceutical skills.
- Studies in the areas where the *Salvadora Persica* trees are grown have shown that the planting of the trees is helping these regions from desertification. These areas are already arid and very little else grows there and the income from these trees aids the local populations that would otherwise not have another income.

In recent years many companies have latched on to the benefits of this wonderful product and also to the fact that it is completely natural. It is inexpensive; the price is less than most toothbrushes on the market and can be purchased easily at any Halal market. Even Amazon has many suppliers selling the miswak sticks online for fast delivery to your home. The modern world has caught on a few thousand years too late on the benefits of miswak.

We must always remember that in combination with the use of the miswak, we should not neglect to pay regular visits to our dentist to ensure that all is well with our mouth and teeth.

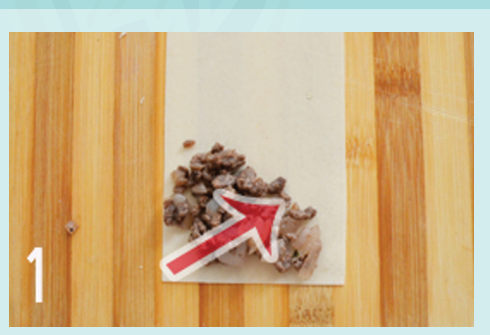
Inshallah let us implement this Sunnah and start using the Miswak today.



Assalamu Alaikum,

With its crunchy outside texture and satisfying inner filling, the samosa is a highly traditional dish served at almost any Iftar meal. In this issue, we have samosa in four variations; meat, tuna, cheese, and veggie. All recipes are for approximately 24 samosas. You can purchase samosa wraps from a nearby market. To make the paste: place some flour in a bowl and slowly pour several drops of water. It should be extremely thick- just slightly liquidy to be a paste. Below, we show you how to wrap the samosas easily. In step 6, is where the paste should be spread, and stick the sides together. You can prepare the samosas the same day or make ahead of time and place in fridge, just make sure to place a paper towel in between, so the samosas don't stick. Then heat up oil in a frying pan at medium-high heat, and fry samosas for 2 to 3 minutes.

Say Bismillah, and enjoy,
Cooks Corner



How to Wrap:

Spread a little paste just to stick sides together.

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you will need

1 1/2 pds of ground meat
1/2 tsp ground ginger,
tumeric, cumin, chili pwdr,
salt, and pepper (each)
2 garlic cloves, crushed
2 scallions, finely chopped
1 large onion, finely chopped
1 tbsp oil
1 tbsp chopped fresh mint
and coriander leaves (each)

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you will need

2 medium boiled potatoes,
peeled and mashed
2 boiled eggs
Half a bunch of fresh parsley,
1 tbsp chopped mint leaves
Salt and pepper to taste
1 can of tuna in water

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you will need

2 large boiled potatoes,
peeled and mashed
1 cup boiled mixed veggies
1 onion, finely chopped
1 bell pepper, chopped
1 tsp cumin seeds, mustard
seeds, garam masala, and
ground coriander
1/4 tsp chili powder
Salt to taste
2 tbsp oil

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you will need

2 1/2 cups of cheese
(1/2 cup feta and 1 cup
mozzarella, grated into 1 cup
cream cheese; but any cheese
works)
Salt and pepper to taste
Optional: Few chopped mint
leaves

tuna

directions

1.Mix all of the above ingredients together in a bowl and you are ready to begin filling.

meat

directions

1.Braise meat over medium heat in a frying pan together with oil. When it loses its raw color add the rest of the ingredients except mint and coriander and braise until all liquids have evaporated.

2.Add the mint and coriander leaves and remove from heat.

3.Cool.

cheese

directions

1.Mix all of the above ingredients together in a bowl and you are ready to begin filling.

vegetable

directions

1.Saute onions in the oil until soft and translucent. Add bell pepper, cumin, and mustard seeds and sauté until seeds start to sputter.

2.Stir in garam masala, coriander, and chili powder and remove from heat.

3.Season with salt and add mashed potatoes and boiled vegetables. Mix well.

Hajj and Umrah Guide

English انجليزية

Upon arrival in Makkah	-	'Umrah (Tawaaful-Qudoom)
8th Dhul-Hijjah	-	Wearing The Ihram
	-	Stay In Mina
9th Dhul-Hijjah	-	Stand In 'Arafah
	-	Stay In Muzdalifah
10th Dhul-Hijjah	-	Stoning The Pillars
	-	Performing The Sacrifice
	-	Shave Head
	-	Tawaaful-Ifaadhah
11th, 12th, (13th Dhul-Hijjah ¹²)	-	Stay In Mina For Stoning
Upon departure from Makkah	-	Tawaaful-Wadaa'

Umrah

1. IHRAM – Before reaching Meeqat

Before Ihram: Remove unwanted hair, trim nails, make *ghusl* (bath) & *wudhu* (ablution) or at least wudhu.

Put on clothes of Ihram – 2 white un-sewn pieces of cloth

for men and regular clothes for women. Women should not cover their faces during Ihram & men should not cover their heads during Ihram.



On entering state of Ihram

Niyyah (Intention (in any language) to enter into Ihram)

Recite Talbiyah (Hajj prayer supplication):

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ،
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ لَا شَرِيكَ لَكَ

“Labbayk Allahumma Labbayk, Labbayk la sharika laka Labbayk, Innal hamda wanni'mata laka walmulk La sharika lak”

Here I am O Allah, (in response to Your call), here I am. Here I am, You have no partner, here I am. Indeed all the Praise, Grace and Sovereignty belong to You. You have no partner.

Going to Masjid Al-Haram (Ka'bah), men to recite loudly (women quietly):

Umrah (Tawaaful-Qudoom)

Entering Masjid Al-Haram: Enter with the right foot and recite:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Allahumma aftah lee abwaaba rahmatika

O Allah, open the doors of Your Mercy for me.

♦ Make intention for the Tawaf.

2. TAWAAF (Circling the Ka'bah 7 times)

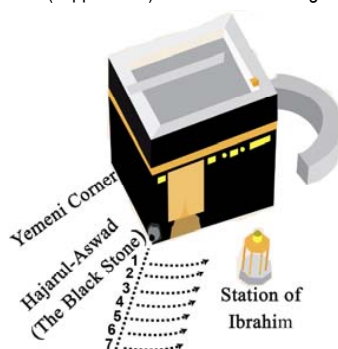
♦ Before proceeding to the starting point of Tawaaf, *Al-Hajarul-Aswad* (The Black Stone)¹, **men only** - uncover right shoulder by placing Ihram underneath right arm-pit (this is known as *Idhtiba*).

When beginning each circuit, make a sign with your right hand towards al-Hajarul-Aswad (The Black Stone)², and recite – اللَّهُ أَكْبَرُ

Allahu Akbar (Allah is the Greatest).

♦ Men should walk briskly (Raml) during first 3 circuits only, the remaining 4 circuits are done at a normal pace completely around until 7th circuit. No particular supplication (Duaa) is essential during Tawaaf.³

♦ **Duaa** (supplication) can be made during Tawaaf, except it is



رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbanaa aatinaa fid-dunyaa hasanatan wa feel aakhirati hasanatan wa qinaa 'adhaaban naar

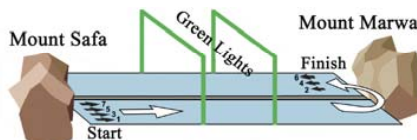
Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire! (Quran 2:201)

♦ Once Tawaaf is complete, cover your right shoulder and offer 2 rakaats anywhere behind the Station of Ibrahim – or anywhere in the Haram: Recite Surat al-Kafirun in 1st raka'a and Surat al-Ikhlash in the 2nd raka'a.

♦ Drink Zam-Zam water – Make Du'aa



3. SA'EE (Completion of 7 rounds Safa & Marwah)



Begin Sa'ee at as-Safa. Complete walk from as-Safa to al-Marwah (one circuit), then al-Marwah to as-Safa (second circuit) and continue for seven circuits, finishing at al-Marwah. Upon encountering green lights, **men only** - run from one light to other light.

At foot of as-Safa recite –

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرٌ فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

Innas-safaa wal marwata min sha'aa'irillaahi faman hajjal baita 'awi tamara falaa junaaha 'alaihi an yattawwafa bihimaa wa man tatawwa'a khiran fa'innAllaha shaakirun 'aleemun

Verily! As-Safa and al-Marwah are of the Symbols of Allah. So it is not a sin on him who performs Hajj or 'Umrah of the House to perform the Tawaf between them. And whoever does good voluntarily, then verily, Allah is All-Recognizer, All-Knower. (2:158)

Each time you complete one round (Safa and Marwah) recite –

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُخَيَّرُ
يُمَيِّتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، أَنْجَزَ وَعْدَهُ
و نَصَرَ عَهْدَهُ وَ هَزَمَ الْأَحْزَابَ وَ حْدَهُ

Allahu Akbar Allahu Akbar Allahu Akbar - laa illaaha illallahu wahdau laa shareekalah - lahul mulku wa lahul hamdu - yuhyee wa yumeetu wa huwa 'alaa kulli shai'in qadeer - laa illaaha illallahu wahdahu laa shareekalah - anjaza wa'dahu wa nasara ' abdahu wa hazamal ahzaaba wahdahu

Allah is the Greatest, Allah is the Greatest, Allah is the Greatest. There is none truly worthy of worship except Allah alone, without partner. To Him belongs all Sovereignty and all Praise. He alone gives life and causes death, He is Omnipotent over all things. There is none truly worthy of worship except Allah alone, without partner. He has fulfilled His promise, and helped His slave, and He alone has defeated the confederates.

4. Shaving Head/Trimming ✂

After completing Sa'ee: **Men**: shaving entire head is preferable or cut hair equally from all over head;

Women: cut one-third finger-length of hair. Upon leaving al-Masjid ul-Haraam with the left foot, recite

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

Allahumma innnee 'as'aluka min fadhlika

O Allah, verily I ask You from Your Favor.

Remove Ihram, as all restrictions are now lifted. Umrah is now complete and await morning of 8th of Dhul-Hijjah.

*Any person intending to perform Hajj opts for either one of the three types of Hajj:

♦ First Umrah, then Hajj with another Ihram—this type of Hajj is called **HAJJ AL-TAMATTU** and it is considered the best of the three forms of Hajj. It is the one that the Prophet Muhammad (Pbuh) urged his followers to perform and is the one adopted by most pilgrims from overseas

♦ Umrah and Hajj with a single Ihram is called **QIRAAN**

♦ Hajj only; without any Umrah is called **IFRAAD**



HAJJ
THE JOURNEY OF A LIFETIME

8th day of Dhul-Hijjah (Yawmut-Tarwiyah)

Enter state of Ihram.⁵

♦ Make intention for Hajj. Standing, face the Qiblah recite the **Talbiyah**:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ،
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ لَا شَرِيكَ لَكَ

Labbayk Allahumma Labbayk, Labbayk la sharika laka Labbayk, Innal hamda wanni'mata laka walmulk La sharika lak

♦ Between the time period after Fajr until before Zhuhur go to Mina (preferably in Morning)

Stay in Mina

♦ Pray Dhuhr,

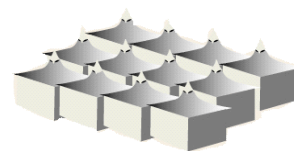
'Asr, Maghrib

and 'Isha at

Mina⁶.

♦ Engage in

Ibadah (worship) all day.



9th day of Dhul-Hijjah (Yawmu 'Arafah)

Stay in 'Arafah

♦ Pray Fajr in Mina.

♦ Go to Arafat any time after sunrise.

Stopover if possible at *Namirah*

(place close to 'Arafah - there is now a Masjid there) and remain there until after *Zawaal* (sun at highest point - no shadow) and listen to the *Khutbah*. If this is not possible, it is permissible to proceed to 'Arafah, remaining there until



sunset. Stand upon the rocks at the bottom of the Mount of Mercy (Jabalur-Rahmah); if not, then all of 'Arafah is a standing place. Facing the Qiblah, with raised hands, supplicate and also recite the Talbiyah –

It is encouraged to frequently recite the following
 لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُ الْمَلِكُ
 وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

La ilaha ill Allahu wahdahu laa shareeka lahu lahu mulk wa lahu hamdu wa huwa 'alaa kulli shay 'in qadeer

There is none truly worthy of worship except Allah alone, without partner. To Him belongs all Sovereignty and all Praise, and He is Omnipotent over all things.

- this is the best supplication to recite on this great day.
- ◆ Pray Dhuhr & Asr at Arafah.
- ◆ Perform WUQUF (stand and pray), make dua (supplications) and seek forgiveness until sunset. ◆ After sunset go to Muzdalifah.

Stay in Muzdalifah

- ◆ Pray Maghrib & Isha together at Muzdalifah. ⁶
- ◆ In Muzdalifah or Mina, collect 70 pebbles for stoning. ¹¹
- ◆ Spend the night in *Ibadah* (worship) or go to sleep until Fajr.

10th day of Dhul-Hijjah (Yawmun-Nahr)

- ◆ Pray Fajr in Muzdalifah.
- ◆ Leave for Mina just before sunrise. Between the time periods of after sunrise until the night, calmly proceed to Jamaratul-'Aqabah al-Kubraa ⑤ for stoning. Facing Jamarah, with Makkah to your left and Mina to your right, throw seven stones at Jamarah reciting –



اللَّهُ أَكْبَرُ

Allahu Akbar

Allah is the Greatest (after each throw).

◆ Performing the Udhiya (Sacrifice),

If a sacrificial ticket has been purchased, this is a permissible alternative, otherwise, calmly proceed to slaughter house in Mina for sacrifice.



◆ Shave/Trim Hair ✂.

After the sacrifice, Men: shaving head is preferable, or cut hair equally from all over head; Women: cut one-third finger length of hair. ◆ Remove Ihram, as all restrictions are now lifted. Go to Makkah to perform Tawaaful-Ifaadhah.

Tawaaful-Ifaadhah (Tawaaful-Ziyaarat) ⁸

- ◆ Go to Makkah and perform Tawaaful-Ifaadhah. Can be performed anytime up to sunset of 12th Dhul Hijjah.

Upon entering al-Masjid ul-Haraam with the right foot, recite Dua entering Masjid. (See Umrah section on first page).

No Ihram required. Start at al-Hajarul-Aswad (Black Stone) ¹

- ◆ Once Tawaaf is complete, offer 2 rakaats anywhere behind the Station of Ibrahim – or anywhere in the Haram: Recite Surat al-Kafirun in 1st raka'a and Surat al-Ikhlās in the 2nd raka'a.



- ◆ Drink Zam-Zam water – Make Du'aa
- ◆ Perform Sa'ee (See Umrah section page 1)
- ◆ Upon the completion of the Sa'ee, all restrictions are now lifted.

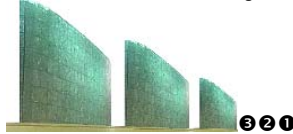
- ◆ Return back to Mina.

Upon leaving al-Masjid ul-Haraam with the left foot, recite dua of leaving the Masjid – (See Umrah section page 1)

11th Dhul-Hijjah

- ◆ If Tawaf Ifaadhah was not performed yesterday, go to Makkah and perform Tawaf. Then pray 2 rakaats, drink from Zam Zam and perform Sa'ee. Return to Mina.

Stay in Mina for Stoning



From the time period between after Zawaal (sun at highest point - no shadow) until the night, stone all three Jamarahs, 21 required per day. ¹¹ ③ ② ①

Facing first Jamarah (smallest), with Makkah to your left and Mina to your right, throw each of the seven stones at Jamarah reciting –

اللَّهُ أَكْبَرُ

Allah is the Greatest (after each throw)

- After stoning first Jamarah ①, face Qiblah (with first Jamarah to your right), raise hands and supplicate as you wish. Then, calmly proceed to 2nd (middle one) Jamarah ② Facing second Jamarah, with Makkah to your left and Mina to your right, throw each of the seven stones at Jamarah reciting –

اللَّهُ أَكْبَرُ

Allah is the Greatest (after each throw)

After stoning second Jamarah, face Qiblah (with second Jamarah to your right), raise hands and supplicate as you wish. Then, calmly proceed to third Jamarah ③. Facing third Jamarah, al-'Aqabah al-Kubraa, with Makkah to your left and Mina to your right, throw each of the seven stones at Jamarah reciting –

اللَّهُ أَكْبَرُ

Allah is the Greatest (after each throw)

After stoning final Jamarah, move onwards without supplicating.

12th Dhul-Hijjah

- ◆ If Tawaf Ifaadhah has still not been performed, go to Makkah and perform Tawaf. Pray 2 rakaats, drink from Zam Zam and perform Sa'ee. Return back to Mina.
- ◆ From the time period between after Zawaal (after mid-day) until the night, stone all 3 Jamarat with 7 pebbles for each one. Leave Mina for Makkah before Sunset if possible. If you can't leave - Stay at Mina.

13th Dhul-Hijjah

- ◆ If you didn't leave Mina, beginning after Fajr, stone all 3 Jamarat with 7 pebbles for each Jamarat. ◆ Leave for Makkah. ◆ Before final departure from Makkah, perform Tawaaful-Wadaa' (Farewell Tawaf) as your last act.

Footnotes

- 1 If possible, cling to area between the corner of al-Hajarul-Aswad (The Black Stone) and the door, placing the chest, face and forearms upon this area.
- 2 If possible, touch The Black Stone with the right hand and also kiss it, then prostrate on it - this is best; if not, then touch it with the right hand then kiss the right hand; if not, simply make a sign towards it with the right hand.
- 3 There is no specific Du'aa during the walk around the Ka'bah, apart from what has been mentioned for between The Yemeni Corner to The Black Stone. You can therefore recite the Quran or any Du'aa as you please.
- 4 If possible, touch Ar-Runnel-Yamani (Yemeni Corner) each time (but do not kiss it) - this is best; if not, then do not make any sign towards it.
- 5 From wherever you are residing - hotel, house, etc.
- 6 Pray two Fard each for Zhuhur, 'Asr and 'Isha. Maghrib is not shortened, and remains three Fard. 'Isha to be followed by Witr.
- 7 A place close to 'Arafah - there is now a Masjid there. If this is not possible, it is permissible to proceed to 'Arafah.
- 8 It is also possible to make Tawaaf ul Ziyarat if it was not made on the 10th. *Women should allow extra days for Tawaf in Makkah in case of menses.

⁹ For an English translation, see page 1.

¹ Should you pass through valley Muhassar, then hurry through it.

¹ They are all the same in size. You can also pick the pebbles in Mina. You will need only 7 pebbles on the 10th, and 42 afterwards (49 total). You will need 21 extra pebbles if you are staying for the 13th of Dhul-Hijjah (70 total). They must not be bigger than a chick-pea. (Approximately 1cm across = 0.39 inches).

¹ It is permissible to perform Tawaaful-Wadaa' on 12th day of Dhul-Hijjah (as long as you leave Mina before sunset), thus missing the recommended (but not compulsory) day of stoning.

Visiting Madina - Masjid-Al-Nabawi – Masjid Quba



Visiting Madina is not an obligatory act for either Hajj or Umrah, but there is great value in visiting Al Masjid-Al-Nabawi (the Prophet's Mosque). The Prophet (SAW) has said :

"One prayer in this mosque (**Madina**) of mine is better than 1,000 prayers offered anywhere else except the Masjid Al-Haram (**Makkah**), and one prayer in Masjid Al-Haram is better than 100,000 prayers in any other mosque."

He (SAW) also said: "Whoever makes ablutions at home and then goes and prays in Masjid Quba (the first mosque built in Islam), will have a reward like that of an Umrah."

Hajj Metro Train and E-bracelets

Pilgrims also will be required to use e-bracelets, the electronic bracelet stores the personal information of each pilgrim including where the person entered the Kingdom, visa



Station 1	Station 2	Station 3
Mina 1	Mina 2	Jamarat (Mina) 3
Arafat 1	Muzdalifah 2	Muzdalifah 3
Muzdalifah 1	Arafat 2	Arafat (Mina) 3

number, passport number and address.

Hajj pilgrims traveling by the metro train will be given colored bracelet and will board and depart from Arafat - Muzdalifah - Mina - Jamarat at 3 tent-shaped stations.

Don't forget to: ◆ Pay all debts ◆ Redress all wrongs ◆ Write your will

- ◆ Hajj Mabru (An accepted Hajj).
- ◆ Your Hajj is now complete.
- ◆ May Allah (SWT) accept your Hajj.



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انجليزي English

١٤٣١ / ١٢ / ٣٠ / م / ج في ٢٠٩ رقم اذن بطبع

Start with Intention & Bismillah

how to make

WUDU



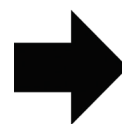
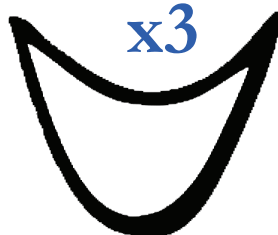
hands

x3



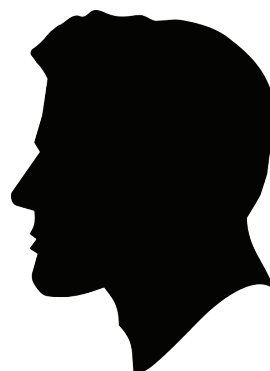
mouth

x3



nose

x3



face

x3

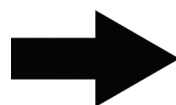


arms

x3



head
neck
& ears



feet

x3

[make sure to start with the right (arm and foot)]

Finish saying the Shahada

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